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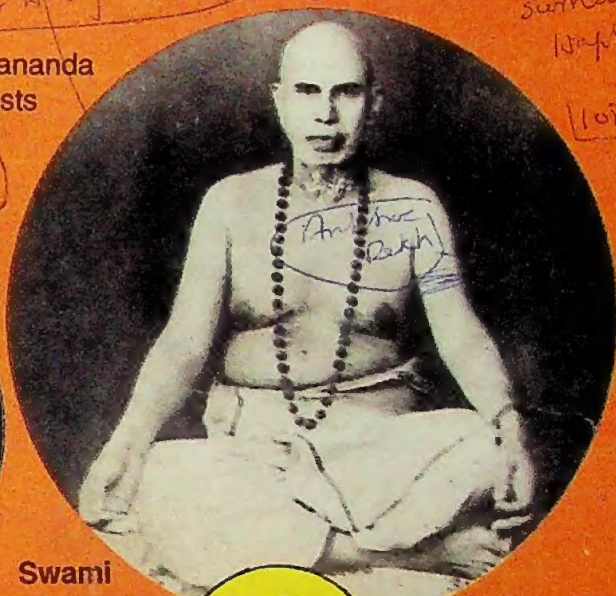
Vol. : 43 No. 9

December 15, 1996

- ◆ Swami Agamananda
- ◆ Beauty Contests
- ◆ R.K. Narayan

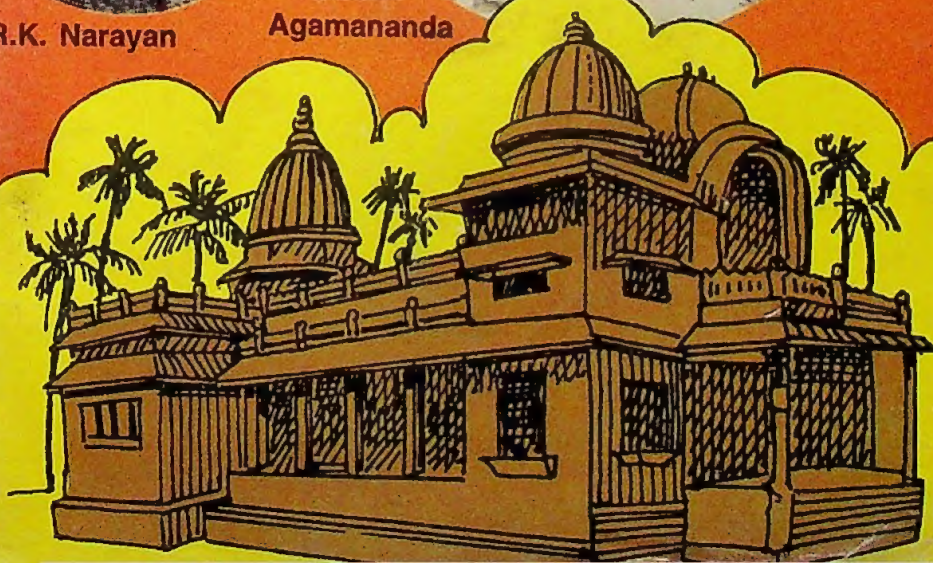


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● Prayer	5
● A Letter from the President	7
● The Constituent Assembly Opens: First Hour of Freedom — Kulapati K.M. Munshi	10
● Beauty Contests Are Abhorrent To Indian Culture — Justice M. Rama Jois	17
● Tribute to Dr. L.M. Singhvi An Envoy Admired And Respected in England — Maneck Dalal	25
● Salutations to Centenarians Swami Agamananda: Trumpet of Vedanta — V.S.R.K.	31
● Science and Human Values - 3 — Swami Jitatmananda	39
● Valmiki Ramayana	44
● Mind and Matter According to the Vedas-5 — Swami Tattwamayananda	47
● Mind and Madness - 3 — Dr. A. Venkoba Rao	53
● Krishnam Vande Jagadgurum - 31 (3) — G.D. Birla	58
● Ambience in Narayan's Novels — Prof. Mahendra N. Pandia	61
● Women's Corner A Feminine Symbol for India — Amruta Rao	65
● Singapore's Knowledge Based Development And Integrative Society — T.H. Chowdary	71
● Andaal's 'Tiruppavai' - 3 — Kum. Shobha Ramaswamy	75
● Guru-Shishya Parampara Festival — R.K. Das	77
● Bhavan's News	82

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आ नो भद्राः क्रतवो यन्तु विश्वतः ।
Let noble thoughts come to us from every side
— Rigveda, 1-89-i



Prayer

प्रभो शूलपाणे विभो विश्वनाथ
महादेव शम्भो महेश त्रिनेत्र ।
शिवाकान्त शान्त स्मरारे पुरारे
त्वदन्यो वरेण्यो न मान्यो न गण्यः ॥

*Prabho Shoolapaane Vibho Vishvanaatha
Mahaadeva Shambho Mahesha Trinetra
Shivaakaanta Shaanta Smaraare Puraare
Tvadanyo Varennyo na Maanyo na Ganyah.*

O Lord, wielder of the Trident, O All-pervading one, the Lord of the Universe, the Great God, the suspicious one, the Great Ruler the Three-eyed one, the Lord of Shiva, the Peaceful one, the Destroyer of Cupid and Pura, there is none else than you worthy of honour and worship.

— Adi Shankara



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A Letter from the President



अमृतं तु विद्या

Madras,
15, Dec. 96

First Meeting of Constituent Assembly

The Constituent Assembly was to meet on Nov 9, 1946. We were all excited about it. We assembled in what is now called the Central Hall. Many of the old friends during the Satyagraha struggle were in the Constituent Assembly. In addition, there were eminent leaders from all walks of life. The Madras State sent a fairly strong team including stalwarts like N. Gopalaswamy Ayyangar, Alladi Krishnaswamy Iyer,



K. Kamaraj, S. Radhakrishnan, T.T. Krishnamachari and others.

When Acharya Kripalani entered the hall, all those assembled there cheered him. Then came Sardar Vallabhbhai Patel followed by Sarojini Naidu. Panditji came last and there was wild cheering. In his usual playful way he flung his leather case in the air and caught it. When we were all seated Kripalani, who was then the Congress President, proposed the name of Satchidananda Sinha, the oldest member of the House, as the Provisional Chairman. The Chairman then read out his address. He appealed for vision and said that when people lacked vision they perished. Thunderous cheers greeted his speech. Then the oath-taking ceremony began. H.V.R. Iengar, a distinguished Civil Servant, had been appointed Secretary of the Constituent Assembly. He called each one of us by name. Even now I remember the thrill I experienced when my name was called and I walked up to the table and signed my name. Then the question of a permanent President of the Constituent Assembly arose, and everybody turned to Dr. Rajendra Prasad. He was unanimously elected the president and the Constituent Assembly started functioning under his Presidentship.

First, a 15-member committee was appointed for drafting the Rules of Procedure. It was provided in the Rules that the Constituent Assembly could only be dissolved by a resolution supported by at least two-thirds of the total membership. This provision was added because there was some dispute over the sovereign nature of the Constituent Assembly. There was a section of opinion that the Constituent Assembly had been set up by the British Government under the May 16 Plan and that it was open to the British Government to dissolve it. But Dr. Rajendra Prasad, as the permanent Chairman, said that the Constituent Assembly was a sovereign body which could not be dissolved by any power outside it.

After the adoption of the Rules on the 23rd December the Constituent Assembly adjourned to meet again on 20th January, 1947. Then came the historic declaration by Prime Minister Attlee on 20th February 1947 that Britain would leave India by a date not later than June, 1948. Lord Mountbatten was given the task of supervising the transfer of power in an orderly manner. He was sworn in as Viceroy and Governor-General on 26th March 1947. With his taking over charge, the pace of the transfer of power quickened considerably and

he fixed 15th of August 1947 as the date for the transfer of power.

Lord Mountbatten gave a party to all the Constituent Assembly members. There was some discussion about the dress to be worn. Many members thought that we should go in formal dress but there was no mention in the invitation card about this. Alagesan and I decided to go in our kurta and dhoti, the traditional South Indian dress. Some of our friends protested saying that this might be looked upon with displeasure by the

Viceroy. But we stuck to our decision. Surprisingly, Lord Mountbatten came first towards us and made inquiries about our life as Constituent Assembly members. He remarked that our dress was best suited for summer. That was Lord Mountbatten, whose attitude to Indian customs and manners was in striking contrast to the imperial attitude of his predecessors.

C. Subramaniam

(C. Subramaniam)

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The Constituent Assembly Opens: 'First Hour of Freedom'

Kulapati K.M. Munshi

Dec 9, 1996 marks the fiftieth anniversary of the first meeting of the Constituent Assembly which hammered out the Constitution of the Indian Democratic Republic. Perhaps the world's longest Constitution, it was the product of deliberations of eminent men distinguished in different walks of life. Kulapati K.M. Munshi, as a member of the Drafting Committee of the Constitution, contributed substantially to the discussion on several important sections and Articles of the Constitution. He recalls the first day of the meeting of the Constituent Assembly in this extract from his 'Pilgrimage to Freedom' Vol I containing the Munshi Papers.

(The surviving members of the Constituent Assembly including Bhavan's President Shri C. Subramaniam were felicitated at a function held in New Delhi).

Jawaharlal Nehru returned from London on December 7, 1946. The Constituent Assembly opened two days later. My impressions were recorded in my irregularly kept diary note.

Excitement everywhere. A great day for India has dawned: Indians are going to frame their own Constitution, but there is unhappiness everywhere.

Bardoloi¹ met me early. He was miserable beyond words. Bapu had assured him that he would not let Assam down. But how would the Sardar act, he asked. When we went over the same ground on the

advisability of seeking judicial interpretation of the Plan, my opinion was (I had given it in writing) that on a strict construction of the Plan, grouping was voluntary. Alladi Krishnaswami thought otherwise, though he was doubtful, as his letter to me showed. I told Bardoloi that I had told the Sardar that a recourse to judicial decision was too uncertain a peg on which to hang the fortunes of crores of Hindus.

And the diary notes in a lively canter:

I am in the Hall early. Gopalaswamy meets me on the way. If a non-party man has to be



The inaugural session of the Constituent Assembly, December 9, 1946. Kulapati K.M. Munshi is seen at the extreme right, behind Sardar Patel.

chosen, he is likely to be the President. He modestly disclaims certainty.

As I enter the Hall, I am stirred to the core of my being. With lights and decorations, it makes a fitting birthplace for a free nation.

Members standing around in small groups are talking excitedly. Friends are here from all over the country. We shake hands, talk enthusiastically; but the cheerfulness is forced.

Churchill's declaration has been ominous. Jinnah has threatened the country with disaster. Wavell has fled from Delhi for the day*. Either partition or the sacrifice of crores of Hindus—that is the price—a very heavy price—is demanded of us.

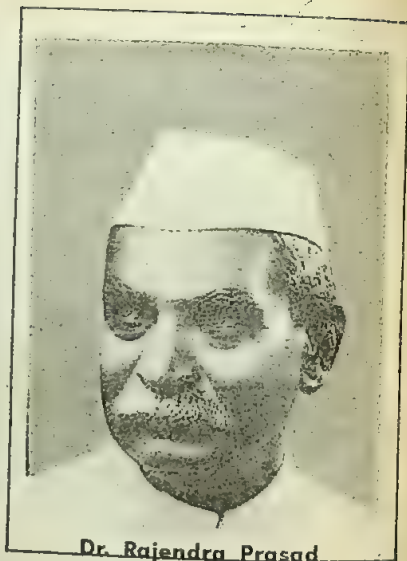
I go over to H. V. R. Iengar. The British Government has sent no message for the Constituent Assembly; they have refused to recognise it. The U.S.A., China and Australia, however, have sent messages of goodwill.

Some groups are discussing who the President should be. The Congress opinion, however, is crystallising. The President must be

a leading Congressman. Many eyes turned towards Rajendra Babu. Without effort, he makes people turn to him in a difficult situation; almost a case of attraction towards his unquestionable moral strength.

Kripalani enters; with his long hair he looks like a temperamental revolutionary. We talk about the outcome of the London discussions. He is cynical and indifferent.

Sardar comes in, all smiles, and accosts the members; but evidently,



Dr. Rajendra Prasad

* This shows the prevailing Congress attitude towards Lord Wavell. The fact is that Lord Wavell wanted to open the Constituent Assembly, but the congress leaders would not have it. They left him hardly any other alternative than to leave Delhi.

he is in a truculent mood. Smt. Naidu enters, vivacious as a girl in her teens, spreading sunshine all round. Jayakar takes his seat, aloof and contemptuous. He coldly acknowledges my greetings.

Panditji enters; there are cheers. He smiles all round, flings his leather-case in the air, catches it and takes his seat. Curious members surrounded him as they want to know what is happening.

I walk over to my seat in the second row just behind Sardar and Kher who wears an air of Chief Ministerial gravity. Shankerrao has his seat on my right. We talk anxiously on what is going to happen.

The leaders take their seats in the front row. The bell rings. For a moment, the babel of tongues is hushed.

At 11 o'clock, Kripalani (then the Congress President) proposed Dr. Satchidananda Sinha, the oldest member of the House, as the provisional Chairman, and conducted him to the Chair. The Chairman then read out his address emphasising certain words with his rare sense of humour.

As he read out the address, my mind went back to our first contact in 1909, when I was in college, and I wrote an article (on Democracy in India) for the *Hindustan Review*,



Pandit Nehru

then edited by him. He was an important man then, but he wrote me a nice letter which, in those dreary days, gave me great encouragement.

I wish we could have started with a prayer. We badly need the guidance of God in this hour of trial, I noted later. But this omission was rectified by the Chairman when he invoked Divine blessings on the proceedings.

He (Sinha) wants us to build for immortality. I wish we could do so. He appeals for vision. Where there is no vision, the people perish, he says. The speech is received with thunderous cheers.

The oath-taking ceremony began. H. V. R. Iengar, the Secretary of the Constituent Assembly, called each one of us by name: we proudly walked up to the table and signed our names.

My note of the day ends with the remark:

For the moment the spirit of triumph is in the air, but the smell of coming danger persists.

Thus began the first hour of our freedom.

□□□

1. *Shri Gopinath Bardoloi, Chief Minister of Assam. Bardoloi was worried over the inclusion of Assam in the Eastern Section under the Cabinet Mission Plan.*
2. *Cabinet Mission Plan of May 16, 1946.*

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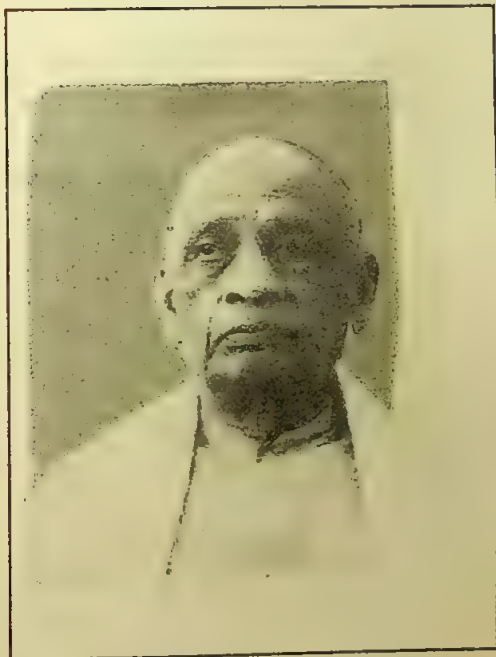
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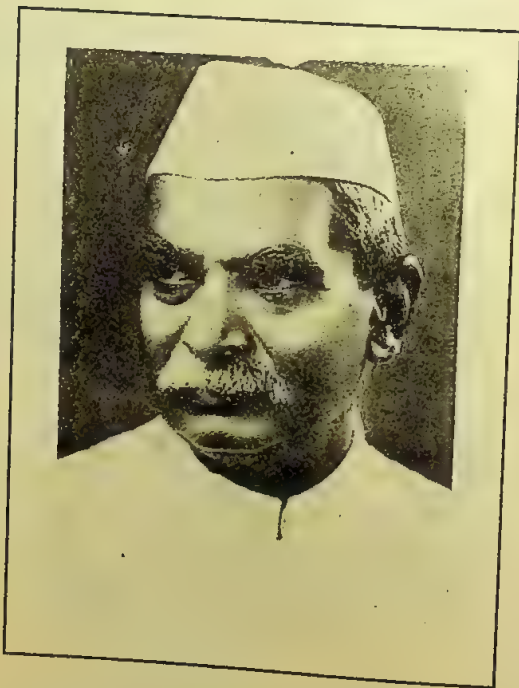
In Reverential Homage



Sardar Vallabhbhai Patel

(Oct.31, 1875 — Dec.15, 1950)

In Reverential Homage



Dr. Rajendra Prasad
(Oct.3, 1884 — Feb.28, 1963)

Gandhi - India is ^{Karma Bhoomi} ~~India~~ ^{Juga Bhoomi}

BEAUTY CONTESTS ARE ABHORRENT TO INDIAN CULTURE

Justice M. Rama Jois

Indian culture - respect woman heart

There can be no two opinions that there is a marked distinction between the moral and cultural values of this country and the civilization of the West. As far as this distinction is concerned, it has been pointed out forcefully by Mahatma Gandhiji thus:

"India is to me the dearest country in the world, not because it is my country, but because I have discovered the greatest goodness in it. "India is essentially Karmabhumi (land of duty) in contradistinction to Bhogabhumi (land of enjoyment)".
[My Picture of Free India - P-1].

Thus, ours is "Yoga Bhoomi" in contradistinction to "Bhoga Bhoomi" and our cultural heritage is based upon spiritualism and certain basic moral duties whereas Western civilization is based on material pleasure and enjoyment.

In our culture, one of the most important cherished values has been the duty of every individual to respect womanhood. Woman is regarded as the pride and the power of the family and of the society. She is regarded as the transmitter of cultural values to her children and society. Married life is regarded as commencement of joint responsibility of husband and wife to lead a happy family life and discharge social and family responsibilities and duties. Mutual fidelity and affection as between husband and wife is regarded as the highest Dharma to be observed by husband and wife through out their life. [Manu-IX-101].

The relationship of husband and wife could neither be on 'probation' or 'temporary'. Sexual enjoyment through wedlock and family life were an integral part of spiritual growth and not a means of mere self gratification. During married life every

Justice Shri Rama Jois was former Chief Justice of Punjab and Haryana High Court.

Indian culture - spiritualism / moral
Western culture - materialism / enjoyment

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pious act was required to be performed jointly by husband and wife. To put it in a nutshell, woman was regarded as incarnation of divinity and not an object of mere material enjoyment [Bhogavastu] to be used and abused, to be changed or exchanged or thrown away as any consumer goods.

Sexual morality was one of the fundamental rules of Dharma. Sexual immorality was regarded as most pernicious and degrading. These values have been evolved by our ancestors after an indepth study of human nature. They identified that there were six inherent weaknesses or enemies [Arishadvarga] in every human being, namely Kama (desire), Krodha (anger), Lobha (greed), Moha (Passion), Mada (infatuation), Matsarya (enmity). They were of the view that unless an individual is trained since childhood to establish control over his senses (Indriyanigraha), he is sure to go astray on account of instigation of one or more of these enemies. Out of the various evil tendencies by which a man gets instigated, one of them was identified as sexual propensity, which if uncontrolled leads to immoral sex or onslaught on women.

As a powerful antidote to this tendency our ancestors laid down

respect for womanhood as the most cherished value and evolved the directive that every male should treat every woman other than his wife as his mother. They considered that if this attitude towards women is developed from childhood it would act as an internal check and destroy the evil thoughts to indulge in immoral sex or sex related violence against women. That is why in our culture we have been using the appellation "Amma" [Mother] to every woman including a girl child.

Today, because of degeneration of our values under Western influence, there has been an erosion of this value to a certain extent. In fact, there were reports about the proceedings of a women's conference held at Mysore about 3 to 4 years back. Facts and figures relating to crime against women were published in the newspapers. There was a clear indication that sex-related crimes against women were on the increase. The reason for this is not far to seek. It is because of the exhibition of matters relating to sex and sex-related crimes in the cinema, the television and also in books, magazines etc. In view of such publicity, the mind of youngsters gets polluted and their mind instigates them to indulge in immoral

sex and sex-related crimes.

In the matter of sex, youth are like inflammable material. It can be ignited easily, but once ignited, to put it off is not easy. Therefore, either in the production of films or any publication of materials relating to sex in books, magazines or conducting any other programmes, extreme care has to be taken for the reason the injury that might be caused to youth individually and to the society collectively by such programmes is incalculable. The fall-out of such competition which gets widest publicity is sure to fill the minds of youth with sinister and lustful ideas and divert their attention from their studies.

Today, on account of uncontrolled and uninhibited action or exhibition of such matters, a good number of youth are going astray and by the time they are required to shoulder the family responsibilities or social responsibilities they would not have either physical or moral strength to carry out those responsibilities. This is the greatest danger or menace our country is facing.

Constitutional Directive

It is appropriate at this stage to refer to the Directive Principle incorporated in the Constitution

under Article 39. It reads:- 39. The State shall, in particular direct its policy towards securing:- (f) that children are given opportunities and facilities to develop in a healthy manner and in conditions of freedom and dignity and that childhood and youth are protected against exploitation and against moral and material abandonment".

Therefore, it is one of the fundamental duties of the State to afford protection to the children and youth against moral and material abandonment. Unfortunately the State has failed in this fundamental duty.

It is most unfortunate that producers of films or publications of magazines or books and many others who conduct such programmes are more interested in making money and are least bothered about its evil effects on children and youth, including their own. In commercial advertisements businessmen are abusing women and their beauty for purpose of publicising their products without thinking about its poisonous effect on the society. Thus, instead of need-based and value-based social life, which Mahatma Gandhiji wanted to establish in free Bharat, we are establishing greed-based and value-de-based social life which is raising its ugly head in many spheres.

On this aspect, I can do nothing better than to quote what the Supreme Court has stated in dealing with two prosecution cases against the producer of the film "Satyam Shivam Sundaram". The relevant portion of the judgment reads:-

"It is deplorable that a power for good like the cinema by a ribald display, vulgarises, the public palate, pruriently infiltrates adolescent minds, commercially panders to the lascivious appetite or frenzy of the people who succumb to the seduction of sex and resort, in actual life, to 'horror' crimes of venereal violence The Censor Board is charged with power to direct doctoring, tailoring, sanitizing and even tabooing films so that noxious obscenity may not befoul and erotic aroma makes mass appeal".

"Two things deserve mention before we close. Prosecutions like this may well be symptomatic of public dissatisfaction with the Board of Censors not screening vicious films. The ultimate Censorious power over the censors belongs to the people and by indifference, laxity or abetment, pictures which pollute public morals are liberally certificated, the legislation, meant by Parliament to protect people's good morals, may be sabotaged by statutory enemies within. Corruption at that level must be stamped out".

[Justice V. R. Krishna Iyer]

The Court declared that the producers could not be prosecuted as a Certificate had been issued by the Film Censor Board for unrestricted exhibition of the film. But the observations of the Supreme Court throws considerable light on the topic in question and the utter failure of the State to do its duty.

In another case [S. RANGARAJAN Vs. P. JAGJIVAN RAM] 1989 (2) S.C.C. 574] the Apex Court made the following observation in connection with the duties of the Censor Board:-

The Censor Board should exercise considerable circumspection on movies affecting the morality or decency of our people and cultural heritage of the country. The moral values in particular, should not be allowed to be sacrificed in the guise of social change or cultural assimilation. Our country has had the distinction of giving birth to a galaxy of great sages and thinkers. The great thinkers and sages through their life and conduct provided principles for people to follow the path of right conduct. There have been continuous efforts at rediscovery and reiteration of those principles. Adl-guru Shankaracharya, Ramanujacharya, Madhwacharya, Chaitanya Maha Prabhu, Sri Ramakrishna Paramahansa, Guru Nanak, Sant Kabir and Mahatma Gandhi, have all enlightened our path. If one prefers

to go yet further back, one will find "Tirukkural", the ethical code from Tiruvalluvar, the teaching of which is great human morality and wisdom". Besides, we have the concept of "Dharmam" (righteousness in every respect) a unique contribution of Indian civilization to humanity of the world. These form the bedrock of our civilization and should not be allowed to be shaken by unethical standards". [Justice K. Jagannatha Shetty]

At this stage, it is also appropriate to refer to an order made by the Deputy Commissioner/District Magistrate of Mysore 'which has rich cultural heritage preserved by Maharajas of Mysore', a few years back rejecting an application by a hotel owner for grant of a licence for cabaret dance. He said: "The issue of licence for the half-naked dance tantamounts to planting parthenium [poisonous weed] seeds in the cultural garden of the City of Mysore. Hence, the application is rejected". This order was upheld by the High Court of Karnataka rejecting the arguments of the petitioner that the order was not a speaking order and holding that 'it speaks in volumes though the sentence is one'.

Even staring and looking at the body of woman other than one's wife with lustful eyes was tabooed because of the possibility of evil thoughts entering into the mind, activating baser instincts and the mind instigating the body to do evil deeds. Therefore, the Brihaspati Smriti says "Papamulam sangrahanam triprakaram nibhodata". The sins of immoral sex are stated to be of three types and says that one of them is staring at a woman other than one's wife with a lustful eye.

As against the evils referred to above, what is the benefit we derive from beauty contests held on an extravagant scale? Why so much money is spent? By whom? What is the method adopted to adjudge a girl as Miss World? What is the purpose?

There can be no doubt that the whole scheme is rooted in appealing to the baser instincts of man by abusing womanhood for commercial purposes and making money unmindful of its baneful effects. Therefore, beauty contests are abhorrent to Bharatiya Culture. Such a contest cannot but be described as an ugly exhibition of beauty.

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Tribute to Dr. L. M. Singhvi

An Envoy Admired And Respected in England

● **Maneck Dalal**



Dr. L.M. Singhvi

Here is a warm tribute to Dr. L. M. Singhvi, Indian High Commissioner in the U.K., by one who came in close contact with him as a friend as well as the Chairman of Bhavan's U.K. Centre.

About five years ago, Dr. L. M. Singhvi was appointed High Commissioner for India in the U.K. The UK posting is regarded as one of the three top international postings for India's Ambassadors and High Commissioners and, therefore, he obviously was considered a very distinguished person of very senior status to be sent by the Government of India.

The Government of India could not possibly have made a better choice than appointing him as the High Commissioner. During the past five years he has proved this fact beyond any doubt, over and over again, with his multifarious activities and his very considerable

achievements on behalf of his great country.

Dr. Singhvi has an extraordinarily fine and cultured mind. His is the type of mind which combines storage of vast and valuable quantities of information with an inspired and superb outlook of how to dispense it in the best possible way.

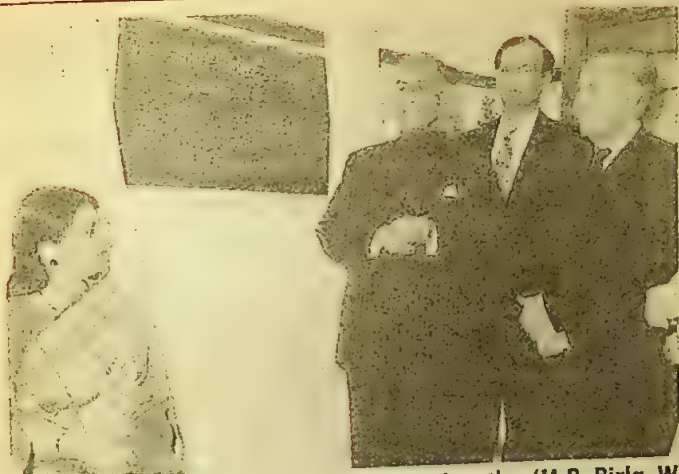
The UK is one of the particularly busy and most important postings partly because Britain itself is a great country to which he has been accredited but also because there are vast numbers of people of

Indian origin, such as myself, who live in Britain, who work in Britain and who socialise in Britain. Despite the fact that they might very probably have British Passports, that in no way lessens their thinking of having a claim for attention from the High Commissioner for India! They feel that their country of birth, is still very close to them and they feel that the High Commissioner therefore should also regard them as being very close to him.

Dr. Singhvi has managed to encompass looking after a huge Indian population in Britain scattered



Dr. L.M. Singhvi & Smt. Kamla Singhvi on India's Independence Day



Dr. L.M. Singhvi speaking after inaugurating the 'M.P. Birla Wing'. To his left are Shri Vasant Gajjar and Shri Maneck Dalal. Extreme left is Smt. Kamla Singhvi.



The Lord Provost and Chairman of Heritage Park with Dr. L.M. Singhvi. The two bronze busts are of Mahatma Gandhi and the Scottish Poet Laureate Burns.

all over the British Isles with very great success. I have not heard any one from the Indian community express anything but great praise for Dr. Singhvi.

Talking of praise, we in the Bhavan regard ourselves as second to none in praising his great achievements, his enormous talents, his desire to be helpful to Indian Institutions and above all his capacity for vigorous hard work. He has done an enormous amount, I repeat an enormous amount, for Indians in Great Britain, which is quite unique. He and Mrs Singhvi have honoured our Bhavan by their friendship and affection. He has proved to be the best and most supportive Patron we have had.

His relationship with Her Majesty's Government has been quite unique. There is not a Senior Minister or politician going right up to the rank of Prime Minister with whom he has not got a personal equation. His own skills as a highly distinguished professional legal luminary, I think, have helped him to deal with so many situations in Britain where a lesser person would have been non-plussed. His ability, in a very

cultured and civilised manner, to convince his British friends of the validity of India's requirements, of the cogency of India's arguments has been totally outstanding. He has also earned their respect and acknowledgement of his sincerity and great talent.

Dr. Singhvi is not only a brilliant legal giant but he is highly cultured and extra-ordinarily well informed person. He genuinely delights in Indian culture which in itself does not preclude him from acknowledging cultures of the West or other parts of the World. In fact, in some way, he finds a synthesis for cultures of different nations to be brought into unison and to be used as a cogent force for the good of mankind.

This brings me to his wisdom and tolerance concerning different faiths of the world. He himself is a committed Hindu but, like Mahatma Gandhi, he does not in any way disallow other religions and other cultures to impress him favourably. He has been responsible, unlike any other predecessor of his, to recognise the validity of all Faiths "*sarva dharma samanvaya*". He puts this doctrine of "*sarva dharma samanvaya*" into

*Does not disallow other religions
culture to improve his favour*

practice in his own life and propagates it to all his friends irrespective of the background of their religion.

As a result he has earned the respect not only of the different Indian communities of different faiths in Britain but also of the indigenous British Christian population as well as British Jewish population who are happy to know that the High Commissioner for India is aware that their faiths must also be acknowledged and respected.

Above all his other activities I would place first the fact that he has earned the respect and high regard of the British Government, who regard him as a High Commissioner whom they can approach, as a High Commissioner whom they understand and a High Commissioner to whom they can relate very easily and comfortably.

In all the work which Dr. Singhvi has done he has been very ably and charmingly supported by his dear wife Kamlaji. She has earned the admiration and respect not only of Indians in this country but also

of all the British friends whom the High Commissioner and Mrs Singhvi entertain. In her own quiet very gracious way she has supported her husband throughout all his activities and yet has deliberately not made herself appear more conspicuous. She is a lady of high qualities, of great grace and charm and also a poet in her own right. We in the Bhavan often admire Dr & Mrs Singhvi together, but how fortunate we are in the Bhavan to have this very delightful couple taking interest in all our cultural activities.

In conclusion, I would like to say that thousands of Indians as well as thousands of British friends would join me in saluting Dr. Singhvi for the wonderful job which he has done as High Commissioner in London. We would like to thank him for his leadership and his great friendship which has been an enormous privilege for so many of us. He is really a most outstanding and remarkable personage.

May God Bless him, Mrs Singhvi and their family and give them all the happiness which they so richly deserve.

□□□

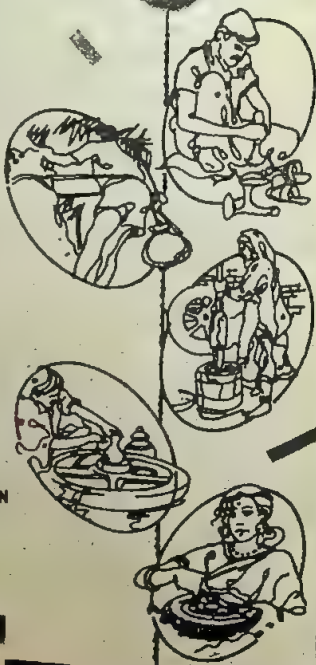
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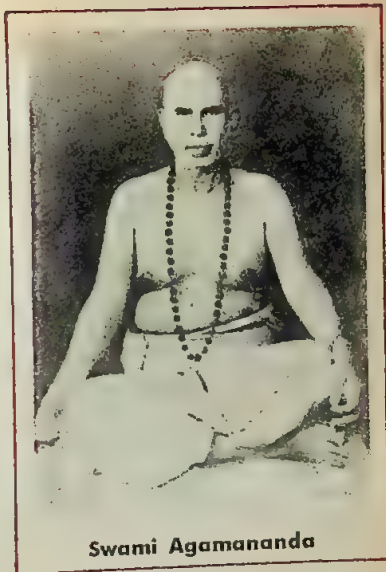


Salutations to Centenarians

Swami Agamananda : Trumpet of Vedanta

(Aug 27, 1896 - April 17, 1961)

● V. S. R. K.



Swami Agamananda

Dr. K. Damodaran Nambiar, well known astrologer of Mumbai, recounts in his autobiography, 'The Stars that Guide' (a Bhavan's publication), his encounter with a Ticket Examiner at the Mathura Railway station in the early fifties. Dr. Nambiar was returning from Aligarh after writing his M. A. (Sanskrit) examination. The T. E. wanted to check Dr. Nambiar's baggage and the latter protested. As the tiff went on, the T. E. suddenly asked Dr. Nambiar, "Are you from Kerala?" When Dr. Nambiar nodded assent, the T. E. made a deep bow and said that he was blessed to have met a

person from Kerala, the holy land of Jagadguru Sri Shankaracharya.

This incident has some relevance to the life and work of Swami Agamananda. Swamiji had something of the reverence that the T. E. had for the Jagadguru; he was also devoted to Sri Krishna, whose nativity is associated with Mathura. It was that reverence combined with a sublime passion to propagate Sri Shankara's teachings that brought Swamiji back to Kerala in 1935 from the North. Swamiji was then 39 and had almost decided on spending the rest of his life at Varanasi. But deep within him was a feeling that Kerala had not



**The Great Centenarian
Kanchi Poojyasri
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done the honour due to Sri Shankara and that the Keralites had shown little interest in Advaita Vedanta. Impelled by this feeling, Swamiji turned his back on Varanasi and made his second advent in the land of his birth, after staying for a while in Madras.

Swamiji commenced his self-appointed mission from the famous Siva temple at Vaikome - Nov. 17, 1935. It so happened that a friend of Swamiji's had arranged for a public meeting a day before the annual Ashtami Festival at Vaikome. Swamiji went straight to Vaikome from Madras and fulfilled the engagement. From then on, for the

next quarter of a century, it was one continuous, unremitting toil for Swamiji in the cause of Sanatana Dharma, particularly Advaita Vedanta of Sri Shankara. Swamiji moved from one place to another, explaining the basic values of Sanatana Dharma - Satya, Dharma, Ahimsa, Brahmacharya, Soucha etc., in essence, the 'Daivee sampat' of the Bhagavad Gita (chap. XVI - Verses 1 to 5), stressing the goal of 'Moksha' or Self-realisation and pleading for intense religious faith.

Great was Swamiji's mission and greater his zeal in carrying on that mission till April 17, 1961, when, at 65, he attained Mahasamadhi.



The Vaikome Siva Temple from which Swami Agamananda started on Nov. 17, 1935 his mission of educating the people on Sanatana dharma

He was as prolific in writing as he was untiring in speaking. He spoke from a thousand platforms, mostly at temples and schools, and made 'Mataprasangam' (religious discourse) as impressive and attractive as the temple arts of Kathakali and Chakyarkoothu. He was eloquent, scholarly, logical and forceful. In between his movements, he made Kalady, the birthplace of Sri Shankara, a religious and educational centre by founding the Ramakrishna Advaita Ashrama (1936) and the Sri Shankara College (1953). The ashrama was later affiliated to the Ramakrishna Math of Belur and the college was handed

over to the Sringeri Math.

Swamiji's learning was profound. It was not confined to Sanskrit but extended to Malayalam and English. To traditional learning of Sanskrit works, scriptural and literary, he added a formal Master's Degree (Sanskrit) from the Madras Presidency College. Contemporaries tell us that Swamiji would have remained a Pathashala Pandit if his uncle had had his way; this uncle wanted to see that his nephew was untouched by the 'mleccha' influence of the English system of education. As it happened, Swamiji had the benefit of a university education and thereby

gained knowledge in its sacred and secular aspects from a broader perspective.

Background

Tradition frowns upon any attempt at tracing the origins of a sanyasin and going into the details of his 'Purvashrama'. But an exception may be made in the case of Swami Agamananda if only to show how human destiny



Swamijis in a row. (L to R) Swami Swarananda, Swami Gabhirananda, Swami Ganananda and Swami Mridananda

works itself out in an individual of Swamiji's intellectual equipment and spiritual stature.

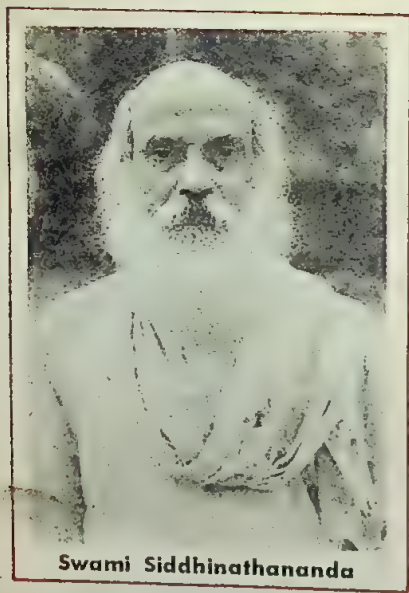
Born on August 27, 1896, of Narayanaru Parameswaru and Lakshmidēvi Antarjanam, Krishnan (as Swamiji was called as a boy) had a somewhat chequered school career — he studied partly at home and partly at school. The studies at home were mostly confined to Sanskrit. Continuing his high school education from 1912, Krishnan devoted much time to the study of the literature on Sri Ramakrishna and the works of Sri Shankara. He was drawn to Swami Nirmalananda who did much spade-work for the

Ramakrishna movement in Kerala. At 20, he got married to Lakshmi Devi.

Joining the Maharaja's College at Thiruvananthapuram in 1916, he also got 'Mantropadesa' from Swami Brahmananda, one of the direct disciples of Sri Ramakrishna. Swamiji's studies of Sri Shankara's works went on side by side with collegiate learning. After serving as a teacher for a while, Swamiji went to Madras to join the Presidency College for the B. A. (Hons)/M. A. Degree. Returning home, he started a monthly called 'Bharatanidhi' to explain Hindu scriptural teachings. The journal had to be wound up



Swami Agamananda at work



Swami Siddhinathananda

when it did not get the needed financial support from the people. Krishnan became the headmaster of a high school at Chengannoor in 1924 but left it within a year to join the Ramakrishna Ashram at Tiruvalla. Initiated into Sanyasa in 1928 as Swami Agamananda, he moved to Pudukkad near Thrissur, and set up a new Ashram over there. Swamiji's restlessness egged him on to Belur, the headquarters of the Ramakrishna Math and Mission. Moving thence to Varanasi, Swamiji studied Nyaya, Vedanta and Mimamsa. Eventually, he left Varanasi for Madras and then from Madras to Kerala in 1935.

Swamiji's Message

Swamiji attached the utmost importance to the study of Sanskrit. He never lost an opportunity to emphasize that it was the mother of all languages and that proficiency in that language would only help enrichment of all the other Indian languages. It is the key to the learning and understanding of all scriptures, notably the Bhagavad Gita which is universal in scope and application. Sanskrit should, therefore, become a part of a reformed system of education that has for its aim character-building. Religious education is indispensable to character-building as religion alone can help in the harmonious development of the body, mind and will. It is through the attainment of perfection in all the three that the three gunas - Satva, Rajas, Tamas - are transcended. All religions tell us: "Control the senses, keep the mind pure, look within to know thyself, seek the joy eternal and the peace that passeth understanding". Astrology is not hocus-pocus. Ayurveda is not quackery; it is as good a system of medicine as any in the world. Study the lives of Sri Krishna, Sri Ramakrishna and Swami Vivekananda. It is the practice of svadharma - which is the message of the Gita - that will make life

worthwhile. Of the several commentaries on the Gita, Sri Sankara's is the best. There is no need to harbour hatred of other religions or for that matter engage ourselves in such controversies as Aryan Vs Dravidian. Hindu religion and Indian culture posit one goal - Self-realisation. The means to reach the goal are Dharma and Tyaga — doing one's duty in a spirit of sacrifice.

This summary of Swamiji's views does scant justice to his scholarly exposition of the various aspects of Hindu Dharma and Indian culture in his numerous speeches and writings. Swamiji drove home his

points with a wealth of quotations from the scriptures. He was bold in condemning the decline in the reverence for traditional values and held up to ridicule non-believers. Occasionally, he took a pot-shot at proselytizing faiths. Fortunately, for the benefit of earnest seekers, Swami Ganananda of the Kalady Ashram has brought out a collection of Swamiji's speeches and writings in two volumes entitled 'Veera Vaani'. (The Voice of the Bold). The two volumes (about 840 pages) in Malayalam bring out not only Swamiji's thoughts but the influence of Sri Ramakrishna, Swami Vivekananda and Mahatma Gandhi on him. To the Mahatma, in particular, Swamiji owed his passion for Harijan uplift and removal of untouchability; he set up an orphanage for Harijan boys at Kalady in 1940.

The work initiated by Swami Agamananda is being carried on with quiet efficiency by the Swamijis of Ramakrishna Math and Mission at various centres in Kerala-Swami Ganananda at Kalady, Swami Mridananda and Swami Gabhirananda at Thrissur, Swami Sakrananda at Thiruvananthapuram, Swami Siddhinathananda at Kozhikode, among others. May the torch lit by Swamiji remove the darkness of our ignorance in our own faith! □□□



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Science and Human Values - 3

Swami Jitatmananda

Left brain

The roots of today's crisis of values in the world of science lie in the imbalance between the two modes of consciousness which have been recognised as two complementary aspect of human nature throughout the ages. They are usually called by Chinese thinkers as the Yan or the active, rational, competitive and the Yin or intuitive, co-operative, emotional, and the mystical aspects of our mind.

A purely YAN or left brain culture can make human beings into what Willian H. Calvin prefers to call 'Darwin Machines' who fight for survival through a mutually destroying struggle and working like robots. When Karl Capek first used the Czech word 'robot' it meant servitude. 'Robots' work at someone's distant control absolutely unconscious of human values. (15)

Has the left-brain oriented development of science & technology then got no ultimate utility? Who says so? The wonders of modern science

and technology have virtually withered distance, minimised labour, increased average life-span, brought food to millions, a whole library in CD ROMs, information revolution through computers and cured dreadful diseases of the past. Comforts, and advantages of today's civilization are almost wholly centered round the wonders of science. But utilitarian gains of



Swami Jitatmananda

science, must be harmoniously developed along with the holistic mind and holistic vision born of spiritual culture usually associated with the right brain.

Entire modern education is suffering from what Julian Janes calls in the title of her book **'The Breakdown of a Bicameral mind'**. Education everywhere is producing left-brain-personalities, individualistic, rational, combative, aggressive and dynamic, not the intuitive, holistic, co-operative, loving, and self-sacrificing human beings of the right brain culture.

SV
"This is the utility," said Swami Vivekananda in the West a hundred years earlier, "that if a very small fractional part of human beings living today can put aside the ideas of selfishness, narrowness, and littleness, this earth will become a paradise tomorrow; but with machines and improvements of material knowledge only, it will never be. These only will increase the misery. Without the knowledge of the spirit, all material knowledge is only adding fuel to the fire, only giving into the hands of selfish man one more instrument to take what belongs to others, to live upon the life of others, instead of giving up his life for them." (Complete Works of Swami Vivekananda Vol. 2 P:84)

Dr. Roger W. Sperry who got the Nobel Prize in 1981 for his

monumental work at the California Institute of Technology for the Right and Left Brain functions, startled the world by showing that in most of his 'highly literate' patients, in the U.S.A., the right brain remains much less used. (16) This is the curse of a purely mechanistic, and commercialised culture born of physical sciences, which by its philosophy of glorified 'Economic reductionism', has reduced human beings to 'economic animals', money-making machines. What did this lead to? Hedonistic paradox. The more people sought true happiness through the increased thrill and excitement of a fast-moving sensate creature, the more happiness receded from them. Times of India (18, July 1994, P.T.I. News) reports American gun sale business has gone up to 15 billion dollars and America possesses 250 million private guns to face increasing crime.

Life in most of these cases, ends in what is known in Europe today as 'Noogene Neurosis' - a sense of guilt, a sense of exhaustion, purposelessness and despair of a mutilated consciousness resulting in abnormal rise of suicide and psychological abnormality in more scientifically developed nations. (17) Out of this desperation Japan has started in 1993 one hundred psychological asylums for top executives of whom 44% turn for

Rome } left
 } brain

spiritual sciences

psychological treatment. The Manchester Business School begins with brain-calming (meditation) sessions before beginning brain storming sessions. Harvard school of transcendental meditation has brought out its positive results through Director Herbert Benson's book **The Relaxation Response**. The left brain-oriented culture of physical science has already started reaching towards the right-brain culture for fulfilment.

Since the Upanishadic days Indian culture insisted on two kinds of knowledge for all. The Mundaka Upanishad says:

Dve Vidya Veditavya para cha eva Aparacha

Two kinds of knowledge one must have: that of external excellence (physical sciences) and internal excellence (Spiritual sciences).

The Isa Upanishad says:

Avidyaya Mrityum Tirtva

Vidyaya Amritam Asnute.

One should overcome suffering and obstacles of external life by the culture of physical sciences, and one should strive for immortality and holistic vision by the culture of spiritual sciences.

The future mind of evolved humanity must combine the development of the left half and the right half of the brain. Greece with its excellence of the left brain culture in all the arts and sciences, died

in the absence of the right brain culture which develops the moral and spiritual values of life. Rome with its perfection in the left brain culture of law and administration died because of cruelty and brutality developed in the absence of the right brain culture which generates the spirit of compassion, love and co-operation. Spirit failed to guide matter resulting in the collapse of these two civilizations. The Vedic culture developed all the logic and science of the soul and yet later on it became "lacking in all the elements of organisation and work" which puts these holistic truths into practice generating universal love, service to others and self-sacrifice.

Inspired by the life of his master, Sri Ramakrishna, Swami Vivekananda realised that in future civilization there will be a combination of Greek perfection in art and science minus its immorality, Roman perfection in law and administration minus its brutality, and Hindu perfection in spiritual thinking minus its impracticality. (18) Elsewhere Vivekananda predicted that a combination of Hindu practical spirituality with Western rationality and dynamism will create the ideal human being of future humanity.

What the world needs is a combination of both. Romain Rolland, the well-known French

writer wrote: "Europe and Asia are two halves of the soul. Man is not. He will be." (19)

Values: spiritual in origin

Values are not born in machines neither are they born in the lives of man — the economic animal. They are born of a holistic perception of all existence. What is ethics but unity?, said Swami Vivekananda. All values like "Thou shalt love thy neighbour as thyself" are based on the fundamental unity and interconnectedness of all existence. I and my brother are one. When Cain murdered Abel, he cried out to God, "Am I the keeper of my brother's life?" God's answer was silence. After Macbeth murdered his guest, the king Duncan while he was asleep, he soliloquised. "Macbeth hath murdered sleep, therefore Macbeth shall sleep no more".

Values are based on the realisation of one all-pervading consciousness which Schrodinger intellectually arrived at and David Bohm and Alain Aspect proved through the experimental verification of Bells Theorem. It is at this stage that the individual self feels oneness with the Cosmic self inside and outside.

How to know the one All-pervading consciousness (the

cosmic consciousness) in the scientist himself? The Swetasvatara Upanishad says about the need of right-brain culture:

*Hrida Manisha, Manasa Abhiclipto
Yah etad viduh Amritah te-vadanti.*

The self (Atman or the cosmic consciousness inside the individual body-mind complex) can be known by a heart purified of all sensate and selfish impulses, an intellect freed from all individualistic and egotistic drives, a mind purified from all desires of a self-centred and body-centered life.

He who has known this Self attains immortality, say the Upanishads

What is the way to Immortality? Says the Kena Upanishad:

*Bhuteshu Bhuteshu Vichitya
Dhirah*

*Pretya Asmat lokat Amritah
vavaniti.*

"When an individual has learnt to see himself or herself in all living beings, then transcending the ordinary level of body-centred consciousness, he realises himself or herself as one with the whole universe, and thus attains immortality'.

"Pure-mind, Pure-Intellect, and Pure-Atman are one and the same" Sri Ramakrishna used to say.

□□□

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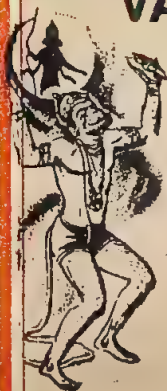
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विद्यते गोषु संपन्नं विद्यते ब्राह्मणे दमः ।

विद्यते स्त्रीषु चापल्यं विद्यते ज्ञातितो भयम् ॥

*Vidyate Gooshu Sampannam Vidyate Braahmane Damah
Vidyate Streeshu Chaapalyam Vidyate Jnaatito Bhayam*

In cattle there is prosperity; in a Brahmin there is patience; in women inconstancy exists; and from relations there is (always) danger.

अन्यस्त्वेवंविधं ब्रूयाद्वाक्यमेतन्निशाचर ।

अस्मिन् मुहूर्ते न भवेत् त्वां तु धिक् कुलपांसनम् ॥

*Anyastvevamvidham Bruuyadvaakyametannishaachara
Asmin Muhurte Na Bhavet Tvaam Tu Dhik Kulapaamsanam*

O Rakshasa, if any one else had uttered these words, he would certainly not exist at this moment. But fie on you, defiler of the house."

इत्युक्तः परुषं वाक्यं न्यायवादी विभीषणः ।

उत्पपात गदापाणिश्चतुर्भिस्सह राक्षसैः ॥

*Ityuktah Parusham Vaakyam Nyaayavaadee Vibheeshanah
Utpapaata Gadaapaanishcaturbhissaha Raakshasah*

On hearing such harsh words, Vibhishana the just,
jumped up (in the sky) with the *gada* in his hand,
along with four (other) Rakshasas.

अब्रवीच्च तदा वाक्यं जातक्रोधो विभीषणः ॥

Abraveeccha Tadaa Vaakyam Jaatakrodho Vibheeshanah

And with his anger aroused, Vibhishana then
spoke these words :

स त्वं भ्राताऽसि मे राजन् ब्रूहि मां यद्यदिच्छसि ।
ज्येष्ठो मान्यः पितृसमो न च धर्मपथे स्थितः ॥

*Sa Tvam Bhraataasi Me Raajan Bruuhi Maam Yadyadlcchasi
Jyeshtho Maanyah Pitrusamo Na Cha Dharmapathe Sthitah*

"O King, you are my brother. You may say what
you like to me. The eldest brother is to be
honoured as equal to a father. But you do not
follow the righteous way.

सुलभाः पुरुषा राजन् सततं प्रियवादिनः ।
अप्रियस्य च पथ्यस्य वक्ता श्रोता च दुर्लभः ॥

*Sulabhaah Purushaa Raajan Satatam Priyavaadinah
Apriyasya Cha Pathyasya Vaktaa Shrotaa Cha Durlabhah*

O king, men who speak always agreeably are
easily available, but he who speaks disagreeably
though for one's good is indeed rare: so is he who
will listen to it.

Hundreds of communities live in this country and if each thinks it is a separate entity, distinct and separate from the rest, there will be no meaning to the independence India has secured. All people should therefore regard themselves as the flowers and fruits of the same garden and in maintaining their own beauty, should add to the beauty and grandeur of the garden as a whole, to the benefit and advantage of all concerned. The government of a country should, like expert gardeners, tend all plants and flowers with equal care and love, and not some plants and flowers only to the neglect of others. Every community must be given full opportunity to retain its own characteristics, but all should blend harmoniously in the bigger aspect of the nation and the country as a whole like the plants and flowers of a garden.

— C. Rajagopalachari

Plants and flowers.



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Mind and Matter According to the Vedas - 5

Swami Tattwamayananda

The Amrtabindu Upanishad says that mind is chiefly of two kinds, the pure and the impure. The mind that is full of desires is said to be impure (अशुद्धं कामसङ्कल्पम्) and the one free from desire is said to be pure (शुद्धं कामवर्जितम्). Our mind gets purified by countless good deeds in the past lives and through spiritual practices. The mind of a worldly man, always struggling for material pleasures and enjoyment is attracted towards sense-objects. Such a mind is naturally impure.

This Upanishad makes a bold categorical statement that mind alone is responsible for our bondage as well as liberation (मन एव मनुष्याणां कारणं बन्धमोक्षयोः). The mind which is not attached to sense-objects leads a man to liberation, whereas the mind which is full of worldly desires leads him to attachment and bondage. Therefore, a spiritual aspirant is asked always to keep his mind free from desires. A pure mind, when fully controlled, enables us to gain knowledge, both spiritual and

secular. It then functions as the very treasure-house of spirituality. The Kathopanishad says that the Atman reveals itself only to those who are endowed with a sharp, subtle and discriminating intellect (दृश्यते त्वप्रयया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः । III - 12).

The Brihadaranyaka Upanishad makes it clear that Brahman can be realized only by the mind purified by the knowledge from the Supreme Truth (मनसैवानुदृष्टव्यम् IV - 4 - 19). The same Upanishad, while describing meditation on Brahman conditioned by the adjunct of the mind, मनोमयं पुरुषः (Br. U. V-6-1). The text says that the result of meditation on Brahman identified with the mind is the attainment of identity with Him as such. Brahman which is reflected in the mind during this particular upasana (in which mind is used as upadhi) is called मनोमय. Here Brahman is identified with the mind, because it is perceived in the mind.

The Kenopanishad says that the ordinary mind, not free from desires, cannot reach Brahman which, according to the Upanishad, is "mind

of the mind" (मनसो मनः). Brahman, says the Upanishad, is that which one cannot conceive of with the mind, but by which the mind is made to think (यन्मनसा न मनुते येनाहुर्मनो मतम् 1-5).

The various functions of the mind such as imagination, memory etc. are, says the Upanishad, caused by the Brahman itself. Though Brahman is not revealed by the mind, it is by Brahman alone that the mind itself reveals objects. Though it cannot reveal Brahman, through thought, memory and imagination, it is always trying to reach Brahman.

In some Upanishads, we can see that a clear distinction is drawn between mind and intellect. Prasnopanishad, for example, says "मनश्च मन्तव्यं च बुद्धिश्च बोद्धव्यं च...". Here it is clearly indicated that it is the function of the mind to think, and it is the function of the intellect to comprehend. Kathopanishad, on the other hand, views the mind as something inferior to the intellect (मनसस्तु परा बुद्धिः). The Brihadaranyaka Upanishad says that desire, determination, doubt, faith, lack of faith, patience, impatience (lack of steadfastness) and fear - all these are just so many different forms of the mind (कामः सङ्कल्पो विचिकित्सा श्रद्धाश्रद्धा धृतिरधृतिर्हर्षो रित्येतत्सर्वं मन एव - 1-5-3).

The Brihadaranyaka Upanishad makes it clear that mind is totally different from the external organs. Merely the function of the sense-organs is not sufficient for perception. There must be an organ of attention; that internal organ is the mind. This mind joins itself to the objects of the organs. In the absence of this internal organ called the mind, the other sense-organs cannot perceive their respective objects. Even if the sense-organ is joined to its object, perception is not possible in the absence of mind. Under such circumstances, one may say 'My mind was elsewhere, so I did not see it; I did not hear it' (अन्यत्रमना अभूवम्, नादर्शम्, अन्यत्रमना अभूवम्, नाश्रौषम् Br. Up-1 5-3).

Similar examples are repeated in the कौषीतकिब्राह्मणोपनिषत्. This Upanishad gives a number of examples to show that, in the absence of mind, our sense-organs cannot function at all; they cannot see, hear, smell or taste (अन्यत्र मे मनोऽभूदित्याह । नाहमेतन्नाम प्राज्ञासिषमिति ...).

In the Prasnopanishad, the Guru tells Kausalya that the Prana is born of the Atman (Brahman). Just as the shadow of a man is dependent on his (man's) body, so is this Prana dependent on the Atman. It is according to the Sankalpa of the mind that it enters the human body.

In other words, depending upon the mental *virtis*, through various Karma arising from volition, wish etc. of the mind, it enters the human body ('यथैषा पुरुषेच्छायैतस्मिन्नेतदाततं मनोकृतेनायात्यस्मिन् शरीरे' Prasnopanishad - III - 3).

The Brihadaranyaka Upanishad declares : "He who dwells in the mind, but is within the mind, whom the mind does not know, whose body the mind is, and who is controlling the mind from within - He is your self, the in-dweller and Inner Controller, the Immortal".

"यो मनसि तिष्ठन्मनसोन्तरः यं मनो न वेद, यस्य मनः शरीरं, यो मनोऽन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः (Br. Up-III-7-20).

The five Kosas

The doctrine of the five Kosas or sheaths expounded in the Taaittiriya Upanishad has a special significance from a psychological point of view. The five Kosas in a way represent the five levels of human consciousness and five different stages of mental and spiritual evolution from matter to spirit. The five Kosas are the *annamayakosa* or the sheath of matter, *Pranamayakosa* or the sheath of life or vital breath, *Manomayakosa* or the sheath of mind, *Vijnanamayakosa* or the sheath of the intellect (Buddhi) and *Anandamayakosa* or the sheath of bliss. Here it may be pointed out that,

when applied to the individual, *Manomayakosa* consists of *manas* (mind) and the five organs of the sense.

In the Upanishadic tradition, mind and its various functions are understood more from within than from without. Except the more or less insignificant Charvaka school of thought, who believed that consciousness was a by-product of matter, it was mostly admitted that mind was evolved in the Atman and out of it. The term generally employed in Upanishadic psychology to denote mind is '*manas*' or *antahkarana* which performs all mental functions. Compared to the Atman, mind with all its functions, belongs to a lower order of reality. Here it may be pointed out that the word 'Atman' is also sometimes used to denote the physical body, mind, Jivatman as well as Paramatman.

The various episodes depicted in the Upanishads, the dialogue between Janaka and Yajnavalkya (Br. Up.IV), the story of Svetaketu and Uddalaka (Ch. U. VI) etc. are all various kinds of discussions on the nature of Atman and how to realize it. It is also stated that Atman is to be discovered in our innermost heart (*antarhrdaya*). In other words, when the impurities of the mind vanish, when the mind becomes pure, it becomes an effective instrument for realizing Atman. For attaining this

purity of mind, we must first of all be able to control the *virtis*.

The Kathopanishad (III - 13) describes the method of self-realization thus :

‘यच्छेद् वाङ्मनसि प्राज्ञस्तद् यच्छेज्ज्ञानात्मनि ।

ज्ञानमात्मानि महति नियच्छेत् तद् यच्छेच्छान्त आत्मनि ।”

"The wise men must merge the speech in the mind and the mind should be merged in the intellect. The intellect should merge in the great self of peace. As a first step towards realization of the Atman, one should practice Samyama by stopping the activities of the mind and by concentrating the consciousness upon the mind. The same Upanishad speaks of manas (mind) as higher than objects ('अर्थेभ्यश्च परं मनः') and lower than buddhi ('मनसस्तु परा बुद्धिः'). In another context, manas is conceived as higher than the senses and there is no mention of objects (इन्द्रियेभ्यः परं मनः)

According to the Upanishads, prana (life principle), manas (mind), and vak (speech) are made for the Atman and their presiding deities Vayu, Indra and Agni are considered as the highest, next only to Atman. The Aitereya Upanishad, on the other hand, says that the moon became the mind and entered the heart. (चन्द्रमा मनो भूत्वा हृदयं प्राविशत्).

Here we find a close association between the mind and the moon.

The Mandukya Upanishad with its Karika written by Gaudapada gives a vivid description of the psychology of Advaita. According to Gaudapada and Sankara, the mind has no existence separate from Brahman. The very idea that the mind is separate from Brahman is, according to the followers of Jnanamarga, a freak of imagination. The mind, as an ordinary man sees it, does not exist for them. So they do not believe in controlling the mind like the followers of Yoga. According to Mandukya Karika, the mental functions can be brought under control only by such effort as would be required to empty an ocean, drop by drop, with a blade of Kusa grass :

“उत्सेक उदधेर्यद्वत् कुशाग्रेणैकविन्दुना ।
मनसो निग्रहस्तद्वद् भवेदपरिखेदतः”

The Karika asserts that it is almost impossible to control the virtis of the mind through the method of Yoga. It is possible only through the realization that the mind is ultimately non-different from Brahman itself.

In his commentary on the Mandukya Karika, Sankara says that we should try to discipline the functions of the mind by remembering that all duality is caused by Avidya or illusion and therefore full of misery. This is the only way to dissuade the mind from seeking enjoyment produced by

desires. We must try to impress upon it the idea of complete non-detachment and thereby withdraw the mind from worldly objects. By thus cultivating proper discrimination, say the Advaitins, the mental functions can be brought under control.

In the ancient Gurukula system of education, the Vedic Rishis attached great importance to the training of the mind as the instrument of knowledge. They were not satisfied with merely furnishing the mind with just information. Only

such a well-trained mind can ultimately attain spiritual knowledge through concentration. The mind thus practised in concentration gets sharpened by the discipline of Tapas and thus enables the aspirant to progress in spiritual life. Such a mind gets thoroughly trained in observing the vows of सत्य and धर्म. In a convocation address in the Taittiriya Upanishad, the teacher gives the following parting advice to his disciple : "सत्यान्न प्रमदितव्यं, धर्मान्न प्रमदितव्यम्" etc.

[concluded]

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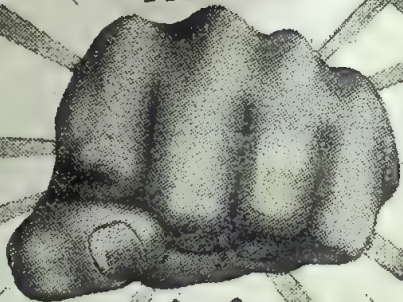
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MIND AND MADNESS - 3

Dr. A. Venkoba Rao

The human frontal lobe occupies approximately 35% of the entire cortical surface. It is the latest cerebral tissue to arrive in the evolutionary trajectory and is distinctly a human characteristic. Every possible psychiatric disorder has been shown to have its origin directly or indirectly in frontal lobe. The advances in neuroscience have focused more and more on frontal lobes especially prefrontal cortex (PFC). Frontal lobology has indeed become a new research base for psychiatry. (David, 1992).

An understanding of human prefrontal functions continues to be a challenge. Two methods have been used to study its function in humans: first one: by examining persons with prefrontal cortical lesions and (2) to identify brain deficits by challenge tests like "thinking" tasks. Until recently, the former provided the most information. The classic example of this approach is Harlow's description of the personality and

cognitive deficits in Phineas Gage (Manchester Railroad worker) whose frontal lobes were pierced by an iron rod during an accidental explosion: 'his mind was radically changed so that his friends and acquaintances said that he was no longer Gage' (Kimble, 1963). This study and others from accidents of nature suggested that the prefrontal cortex enables humans to form and shift abstract concepts, to code the temporal order



Dr. A. Venkoba Rao

of information, to sustain attention to modulate mood, and in keeping information active over a period of time as 'working memory', while serving for foresight, planning and 'personality'. Although assigning function to a specific brain region on the basis of loss of function following a lesion can have its pitfalls, much of our knowledge of human cortical function has been achieved in this fashion. (Grafman & Tamminga, 1995). It may not be inappropriate to suggest Plato's rational soul, 'agna' chakra of Kundalini, 'siras' of Ayurveda, 'reins' of Gita, 'manomaya kosa' of Upanishads may have their substrate in prefrontal cortex. The search for the basis of the 'self' and of 'personal identity' is a major challenge for neuroscience research. This inevitably encompasses a global theory of brain function with interactions at every level - from micropatterns of individual neuronal responses to the complex macropatterns of an actual lived life. Such a theory of integration has been advanced by Edelman (1987) in his thesis of neuronal group selection - the so-called 'neural Darwinism'.

In earlier studies, 'Hypofrontality' was reported in schizophrenia featuring negative symptoms. (Ingvar & Frazen, 1974). While the pathology seemed to lie in frontal

cortex in schizophrenia, its function of recruiting the changes occurring in the other areas of brain was noted in depression. Hypofrontality, it is now realised is not a constant in schizophrenia. Some patients exhibit 'hyperfrontality'. This is attributable to the fact that 'schizophrenia' is a heterogenous disorder and the neural causes may not be alike in them. The changes themselves are subtle in nature. Positive symptoms schizophrenia and negative symptoms schizophrenia proposed by Crow (1985) (type I and type II) have now been subjected to a critical reappraisal. 'This two-syndromal approach has now been superseded by that of 'three-syndromal' one characterised by 1. 'reality distortion' (delusions, hallucinations) 2. 'Psychomotor poverty' (speech, spontaneous movements, blunting of affect) and 3. 'disorganization' (content of speech, inappropriate affect, formal thought disorder). The brain sites for these three groups of symptoms have been identified as left temporal lobe, dorso-lateral PFC, and right ventral PFC respectively. (Liddle et.al., 1992). However a 'core' symptom is suspected to exist in schizophrenia resulting from a disconnection (decoupling) between frontal and temporal lobes.

It is being recognised that brain lesions do not correlate with the

syndrome of schizophrenia but rather with its symptoms. For example, poverty of speech (item under psychomotor poverty) occurs in depression with a lesion in dorsolateral PFC as in schizophrenia.

It is of historical interest that Kraepelin foresaw an abnormality in frontal cortex in schizophrenia. (Kraepelin, 1913). Kety et.al (1948) reported that oxygen consumption and cerebral blood flow in schizophrenic patients did not differ from normal young males. Nevertheless they predicted that cerebral metabolic abnormalities would be revealed by later experiments. During last thirty years, research using finer techniques while disproving their main findings has proved their anticipation.

Recent studies on stress implicating Hypothalamo Pituitary Adrenal Axis (HPA) and also the endocrine control of HPA have brought into focus a convergence of social and biological factors in the genesis of psychiatric illness e.g. depression. It is at the molecular level that a meeting point of the genetic and environmental influences is to be observed. (Checkley, 1992) Depression consequent to stresses like life events is susceptible to this explanation. However the exact mechanism of translation of psychosocial stressors into psychopathology is still unclear.

Conclusion

The relation between brain and mind is indeed a complex one and the question to be answered is: Are they synonymous? The late Lord Brian gave the analogy of the patterns of tapestry (representing the mind) and its threads (representing brain) in his BBC lectures. It has been suggested that not only 'the mind is what the brain does' but also 'something more'.

This presentation concludes aptly with the words of Sir Aubrey Lewis (1991) "Nobody in psychiatry can do without a philosophical background, but very often it is an implicit and not an explicit one. This matter has received much less attention than it deserves. Philosophical influences, social influences, religious influences, ideological influences, all play their part in moulding the mental outlook of psychiatrists".

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Obituary

M. Sundaresan

Shri M. Sundaresan, a well-wisher of the Bhavan and a contributor to 'Bhavan's Journal',



M. Sundaresan

passed away in Mumbai on Nov 1, 1996, after a brief illness.

Shri Sundaresan, who hailed from Tamil Nadu, started his career with the Taxation Enquiry Commission and later joined the Tatas. He retired a few years ago as Public Relations Officer at the Bombay House of the Tatas.

Shri Sundaresan was a connoisseur of music and maintained close contacts with leading musicians of the day. As a PRO, he had a wide circle of friends among civilians and police officers. He was devoted to the Acharyas of the Sringeri Math and held in great reverence His Holiness Sri Chandrasekharendra Saraswati of the Kanchi Kamakoti Peetham.

Shri Sundaresan is survived by his wife Smt. Mallika Sundaresan, daughter Sivapriya Krishnan, sons Vidyashankar and Somasekhar.

The Begging Bowl of Indra - 3

G.D. Birla

Indra said: "Karna, yours is a noble soul. You are great. Surya had warned you about my coming. But you would not swerve from the path of dharma which you have been following all these years. I am extremely pleased with you. Ask any boon of me. I will grant you anything you desire."

Radheya said: "Indra, to make a gift and to take something in return does not become a man. The grace of giving will be gone if such a thing were to happen. And yet, I will ask of you a boon. Do you know why? Men in aftertimes will consider this act of yours as heinous and they will talk ill of you. Your reputation will be tainted because of this. I want to spare you this infamy. This is the reason why I will ask you to grant me a boon. If I accept something from you in return for what I have given you, then there will be no talk of this act of yours or about the unfairness of it.

"People will then say: 'No doubt Indra did him an injustice but Karna accepted something in return for the favour he granted.' You will escape the censure of the wise by granting me a boon. So I am going to ask you for it. Give me the Shakti with which you destroyed your enemies."

Indra was astonished by the words of Karna, but was also immensely pleased with him. He said: "Karna, today you have conquered the lord of the gods. I will grant you what you have asked for. First let me grant you something which you did not ask. Your body which has been hurt because of the removal of the kavacha and kundalas will be rid of the wounds and scars which mar the body. You will be as handsome as you were before. I will grant you the Shakti you have asked for. You will be able to use it just once. You will certainly kill the one whom you wish to kill. Once this happens, this Shakti will come back to me. You cannot use it a second time."

Karna was happy. He said: "I will not need to use it twice. I have but one enemy and it is enough if I have the Shakti to use it on him once, just once."

Indra said: "I know what is in your mind. You wish to kill Arjuna. But Radheya, so long as Krishna is there to protect him, nothing will harm Arjuna."

Radheya said: "Indra, I have every hope of winning this war. Though I have lost my armour and my kundalas I have not lost hope. I am eager to fight and I hope to win."

Indra replied: "Radheya, your winning or losing are immaterial as far as the war is concerned. You have today won for yourself a great name and greater fame by this gift of yours to me. From today men will call you KARNA and that will be because of your generosity. Your name will live for ever. You said that I am a great giver because my rain clouds empty themselves on the earth at my behest. The idiom is: 'Like Parjanya in giving.' But from today the world will say: 'Like Karna in giving'. Accept my blessings. I have to go."

Indra turned away from him and again there was a rain of flowers on Karna.

This story of Karna proves to us the greatness of his character. Karna was noble. He was righteous and he was ever firm about keeping his promises. He was endowed with the qualities which have made Sri Rama such a great figure in the epics. At the cost of one's life, one's promise must be kept. This was the rule which governed the House of the Ikshvakus and Rama was famed for it. The generosity, fearlessness, greatness, adherence to promise were characteristics of Rama, and Karna had the same qualities. Because of his loyalty to a sinner the nobility of this man was concealed like the glorious sun behind a cloud. But Vyasa has so narrated the story of the heroes that we have been allowed to get flashes of the real nature of this man again and again.

Rama's nature has been reflected in that of Karna completely. Krishna said: "Karna, you are a righteous man." Kunti said the same thing. Vyasa has only proved the truth of these statements by the narration of this incident in detail.

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Ambience in Narayan's Novels

Prof. Mahendra N Pandia

Shri R.K. Narayan turned 90 on Oct 10, 1996. 'Bhavan's Journal' wishes him many happy returns of the day.

With 15 novels, scores of short stories and miscellaneous writings to his credit, Narayan has won acclaim as an outstanding Indian novelist of our times. His language is simple, his style elegant, his characters uncomplicated and his plots smooth. Narayan's sense of humour is lively, derived from events, situations and individuals that would seem to us to be familiar. We often ask ourselves, 'how did we miss that?' Of his characters also, we tell ourselves, 'we have met them somewhere'. Some of them stick to our mind, be he a teacher, astrologer or vendor of sweets. Even as he entertains us, he brings up tragi-comic situations of life that make us ponder.

In this article, Prof. Mahendra N. Pandia deals with events that could possibly have influenced Narayan's thinking and writing.

Whenever a novelist sets out to write his first or his early novel, he is apt to look within and around him for his plot and characters — for with them he is more at ease. Dickens did this, so did Cronin and Maugham. Then it is not unusual to see our renowned writer, R K Narayan, having tread the same measure in the pages of

his fiction. But he has done more than this. He has succeeded in bringing into his books a strong breath of the air that was blowing around the time he put pen to paper or which was still not dissipated. And thus it is, that much of his fiction deals with his life or his times and so helps both his biographer and the historian, though perhaps, unwittingly.



R.K. Narayan

Narayan dwells, it is believed, on a personal tragedy that weighted on him for a time till he received spiritual encouragement to continue with the occupation he had chosen to pursue — that of writing. The English teacher, Krishna, after years of deep anguish, is at last in sight of some pre-eminence; he and his wife, whom he loves with all his heart, decide to move into a better area in Malgudi and so visit houses to choose their new place of residence. But, at one of the houses she contracts a fatal disease and the end comes soon after, blackening Krishna's sanguine horizon. He resigns and is in contact with his late wife, Sushila, and understands that Life and Death together make the complete whole.

Most of the incidents in the book" are from the life of the author himself. And it is this aspect that adds a note of conviction to the plot.

The year 1955 saw the publication of "Waiting for the Mahatma". He had been killed some years before, but his charisma and his saintliness continued to influence the Indian psyche. Narayan encapsulates the various dimensions of the days when he was alive by re-creating him; through Sriram and Bharati we re-enter the days of the "Quit India" movement — the days that brought an Empire to its knees — and later see Sriram released from prison in an India that has regained its freedom, and wanting to marry his beloved, who is with Gandhiji in Noakhali, cooling communal fires. He meets Gandhiji in New Delhi and the latter consents to bless the marriage the following day. But before he can do that, the dastardly deed is done. Narayan shows Gandhiji having a premonition — and he tells Bharati, after having showed his readiness to marry them, "Bharati, I have a feeling that I may not attend your wedding tomorrow morning. I don't know why. I seem to have been rash in promising to officiate as your priest. I want to be there very much, but I don't know. If God wills I shall come. Otherwise, know my blessing

is with you both". And some time later, we reach the climax..... the man took a revolver from his pocket as the Mahatma was about to step on the dais. He was dead in a few seconds.

"The population explosion in India has been a major problem and various schemes have been formulated to tackle it. Such an ambience might have suggested the writing of "The Painter of Signs" (1977).

Using Government's schemes for the spread of the message of family planning as a launching pad, Narayan brings Daisy to Malgudi and to the life of the painter, Raman who, when free, spends his time with friends at the boardless restaurant. He is commissioned to work for the scheme and so accompanies her to places far and near during which intimacy grows between them. But she is not the marrying type and so, after raising hopes, retreats from the area never to return again. Raman has to console himself with the thought that, perhaps, they will live together "in their next janma".

The interest taken by the United Nations in different countries and their welfare plans could have been the seed that gave us "The Talkative Man" (1986). Here we come across Rangan, a self-styled researcher into Futurology, supposedly "under

U N auspices." He is, in truth, only a philanderer who has abandoned his wife in Delhi and is currently engaging the attentions of the granddaughter of the Malgudi Librarian. His attempt at elopement is frustrated by the Talkative Man and his wife. In a post-script the author informs the reader that this is one of his shortest novels, that he would have blown it up with the aid of "a word processor" had he known how to use it — another reference to the local environment that is enveloping our age with its wide somewhat inescapable tentacles.

It was around the sixties that people began to be conscious of the brain-drain which resulted in Indians leaving for foreign shores in search of better prospects; with this came into greater prominence the widening gap between generations and the swing towards the use of computers. All this could not escape the observant eye of the sensitive novelist and hence during those years when the influence of these tendencies was quite noticeable, "The Sweet Vendor" (1967) was published. Here we meet Mali, son of Jagan, who has returned from abroad with an American-Korean, Grace, supposed to be his wedded wife. He talks of computers which will write stories for him; he treats his father with

contempt, driving him to retire from life. He indulges in illicit wine trade and is jailed in consequence. Thus the novel becomes a reflection of many of the less desirable attributes that entered the social world around those times. The next decade brought us "The Man Eater of Malgudi" - Vasu, a taxidermist, involved in stuffing animals for export. Maybe the idea occurred to Narayan as export of animal skins was a profitable occupation then and illegally exploited, it appears, by a few. This Vasu is a bully and a hunter and terrorises Malgudi, shoots animals in the Mempi Hills. That he should have been killed accidentally is not germane to this

article. But these novels show that Narayan was alive to the contemporary issues in life — his own and those of others — and it is of this stuff that good novels are also made. They serve to hold the mirror to the times and to generations that succeed, offer evidence of the trends that affected the flow of life in diverse ways.

That is the importance of "Fiction"—it is revelatory of not merely the personal life of the author (sometimes thinly disguised) but also of the socio-political milieu of the times, and thus can add authentic footnotes to history, as it is gradually unfolded by the *zeitgeist*.

□□□

JUST RELEASED

MENTAL RETARDATION - JOURNEY WITH A SPECIAL TRAVELLER

By Prema Raghavan : PB 106 Pages : Rs. 75/-

The book which begins with a personal story, the beginning of the author's experience with the mentally retarded, traces stepwise from birth through bringing up the affected child with the siblings, to problems of young adulthood, and later stages of life inclusive of special problems that parents face, and their future. The book contains ample reference material.

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A Feminine Symbol for India

Amruta Rao

Centuries ago, Manu declared that where women are honoured there the gods rejoice.

Where they are not honoured, all works become fruitless. Again Devi Mahatmya says, that "All forms of knowledge are aspects of Thee: and all women throughout the world are Thy forms."

In spite of all this eulogy, women are discriminated against both at home and at the workplace. The birth of a girl is not a matter for rejoicing; from the day of her birth she is considered as somebody else's, to be given away at the proper time. A widow is considered as inauspicious at religious and social functions. Here an attempt is being made by reproducing a collection of such injustices and discriminations published almost everyday in

newspapers all over the world. "In August this year eight women of the Tamil Nadu Pennurimal Kazhagam were arrested in the legislature for throwing pamphlets inside the house and raising slogans decrying obscenity and vulgarity in the depiction of women in the media and elsewhere. The women also referred to an exchange in the Assembly in which derogatory references to women were made. During an exchange regarding a request for stepneys or extra tyres, one member asked another why the latter wanted stepneys 'so soon'. The repartee that the member followed 'one man one wife' policy made very explicit the double entendre. The House passed a resolution directing the imprisonment of the women for two days. Before it was known why the women undertook such a protest,

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and before there could be a debate on the validity of the House passing a summary order of imprisonment without giving the women a chance to explain, came the statement of the Chief Minister that the women belonged to an 'extremist organisation'. This implied that if the women were extremists then any action against them was justified."

— The Hindu.

The macabre episode of the burning alive of two teenage tribal girls to ward off evil, exposes how a ghastly crime can be committed with the aid of an entire village, if it is cloaked in religiosity. A group propagating Christianity, in remote Arunachal Pradesh, took advantage of the innocence of the Tangsa tribals of New Kamlao village by making the villagers accomplices in the crime. This group belongs to the Tangsa Baptist Christian Association (TBCA) and has its headquarters at Lakia, inside the Assam boundary. It is headed by LM M Yanger Thungwa and has been preaching Christianity in the Changlang district since May this year. Two innocent girls, Komai Sinai and Khodang Tikhak became the victims. They were reportedly tied to a pole and tortured before being pushed into a burning pyre, while village prophet Minnong Sumai (who was also a member of the TBCA group) chanted

hymns from the Bible. Thungwan a mission activist who had pushed the girls into the pyre confessed: "Whatever I had committed in helping Komai Simai to be burnt was done under the evil guidance of Minnong Sumai. He was declared to be possessed by the Holy Spirit by the visiting prophecy and church leaders... The girls were dragged out of their houses and tortured to death. They were tied up at the village ground for the whole day. In the night he instructed us to untie them and ask their relatives whether to burn them (or not) since the evil spirit possessing them were not leaving their bodies..... Their relatives and the villagers said that they be burnt in the name of God."

— The Indian Express.

Not a single soul was willing to come forward and state in court that Roop Kanwar was forced to climb the funeral pyre. And the 39 accused went scot free lamented the additional public prosecutor after the additional sessions judge absolved all those guilty of burning a 17 year old widow on her husband's funeral pyre, nine years back. A gory crime witnessed by more than a thousand people has gone unpunished, but in the entire area only a handful term it wrong. For the majority, including Roop Kanwar's 65 year old father-in-law Sumer Singh Shekhawat - it

is a victory of justice. Sitting in the village Champal flanked by admirers, Shekhawat, a retired Hindi lecturer is remorseless. 'Ironically no one came forward in the court and said convincingly that Roop Kanwar was forced by her in-laws to immolate herself on her husband's funeral pyre,' C. R. Yadav, additional public Prosecutor laments. And Roop Kanwar was not the only woman in Rajasthan to have committed Sati."

— The Indian Express.

Every cloud has a silver lining; similarly streaks of bravery, valour and exceptional cleverness amongst the so called 'weaker sex' flits through the dark clouds of discrimination. One such streak is Christiane Amanpour: "...she is the woman who made President Bill Clinton of the United States of America flinch and is the CNN international correspondent. She covers anything from elections in Romania and Iran to Americans in Somalia. But what has earned her everlasting fame is coverage of the battlefields of Bosnia. In fact Pentagon discusses her as much as the Serbs while making policy on Bosnia. And now she's making news herself with a ground-breaking deal which will allow her to appear on CBS' 60 minutes while remaining with CNN. While this proves Ted Turner must have been desperate,

it also means she must be incredibly good."

— The Indian Express.

Public opinion, if expressed by a solid group of people who refuse to gulp down everything that is mentioned through an advertisement, can be very effective. Still, there are people to protest and fight out if they consider an advertisement as obscene, aggressive or indecent. It is more of a rule than an exception to use the female form, whether fully clothed or nude, for publicising everything from a humble nail to the magnificent jets. So TWA the international airways landed in hot soup when it crossed the line of decency and had to apologise: "St. Louis Trans World Airlines is apologising for showing a little leg". TWA ran a one-day newspaper advertisement intended to tease travellers into booking flights to warm-weather destinations. It showed a woman's skirt billowing and urged travel as a remedy for 'pasty white thighs.' When the advertisement ran in St. Louis, Kansas city, Missouri, San Francisco, Los Angeles and Seattle newspapers, as well as 'USA TODAY' and 'The New York Times' about 140 people complained it was racist, sexist or otherwise inappropriate. TWA spokesman John McDonald said "the ad promoting

TWA's three-day sale on fares to Florida, Hawaii and Puerto Rico was meant to be humorous, and the airline planned to apologise to everyone who called. This certainly wasn't an intentional or malicious thing" - he said. He added that the ad was effective, in the markets where it ran, bookings were averaging fifty per cent higher than the normal.

If this is so, then why not some airline run a series of advertisements showing the hairy chest or legs of some macho-model of some tropical forests or lagoons!

This wind of feminism is blowing all over the world: women are urging and fighting for equal rights and a life of their own to live as they like

- ofcourse honouring the rights of others. Such a state has created a need to have a symbol, call it an image or an icon around which all activities can be staged. "The British have Britannia, the French have Madeline, and all Europeans may turn to the beautiful Europa, who in Greek mythology was abducted by Zeus posing as a bull. Americans, in contrast, have a masculine symbol for their collective citizenry. But Uncle Sam, born in the war of 1812, is badly in need of a makeover to capture the mood of 1996. It is time to invent Auntie Sam." What about you INDIA that is Bharat, still satisfied with Sita, Draupadi and Kunti?

WOMEN PIONEERS OF CATERING EDUCATION & CONSUMER MOVEMENT

By Smt. Leela N. Jog : PB 132 Pages : Rs.70/-

The author was connected with the Annapoorna Movement, started by the Women's Food Council, to help people change their food habits. The council's Annapoorna cafeterias led to the founding of a catering college in Bombay. Author's U.S. Tour to study cafeteria management helped her work in this field. Experiences in these spheres motivated the author to launch the consumer movement with a band of eight other public-spirited women, in the mid-sixties-the winter of consumer discontent. Future students of feminist and consumer Movement cannot afford to ignore this book.

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SINGAPORE'S KNOWLEDGE— BASED DEVELOPMENT AND INTEGRATIVE SOCIETY

T. H. Chowdary*

Everytime I visit Singapore and come back. I admire those three million people more and more and wonder when India would rise to Singapore's heights. The city was founded by a King of Indian origin in Sumatra and bears the Indian name "the lion-city" — Simhapura. Of the three million people, 14% are Malay's, 7% are Indians (mostly Tamils) and the rest 79% are mostly Chinese. And all are immigrants in this 600 Sq km. territory. It was a British Colony-port town; its naval base was the pride of the British Navy, whose flag-ship, Prince of Wales, was dive-bombed and sunk by the Japanese in the Second World War. That heralded the eventual withdrawal of the British

by the late 1950; the British had to withdraw from Malaysia also where they had to face a mainly Chinese-waged Communist insurgency for over twelve years. In 1959, the Malays and Singaporeans united to form the State of Malaysia. The Malays are Muslims. In the united state they were about 42%; Chinese were about 50% and Indians 8%. But the Muslim Malays who lagged behind the rest in education, business and government, were militant, asserted that they, as the native Bhumiputras (sons of the soil), could not tolerate a minority status and a much less minor share in the growing wealth. There were racial riots which made life very difficult for the industrious and prosperous Chinese. The Malay

* Shri Chowdary was former Chairman and Managing Director, Videsh Sanchar Nigam Ltd., and former Chairman of the Bhavan's Hyderabad Kendra.

Muslims demanded that there must be positive, protective and preservative privileges for them; housing, industries, businesses, contracts, recruitment into government and industry...in everything. In short, the Malay Muslims wanted redistribution of wealth on the basis of race. This outraged the Singaporeans and in 1961, within two years of union with Malaya, Singapore pulled out. It resolved to build a multi-racial society, with privileges to none on the basis of race or religion or origin, justice to all and protection to the weak, as individual humans, not on any communal basis.

Singapore is proud that it has succeeded in this endeavour in the last 35 years. They were poorer and less developed than India in 1961. Today with a per capita income (PCI) of US \$ 24,000 compared to India's less than US \$ 300, it is reckoned as a developed country, the second (after Japan) Asian country with such characterisation. It is expected to have US \$ 30,000 PCI by the year 2000, moving to the 7th position at the top out of world's 210 countries and territories. The Singaporeans have the lowest infant mortality at 1 per 1000 in the world; 100% literacy, excellent educational standards and a cheap and extensive public transport system

of buses and underground railway. It is home to hundreds of multinational companies. It has world-class telecommunications of every variety-wired and mobile telephones, radio-paging, FAX, E-Mail, EDI etc. with extensive international links through submarine cables and satellites. It is wiring up all homes with fiber optic cables which would enable new services and new ways of doing things by convergence of communications, computers and broadcasting. All information will be electronified and move over the electronic highways-shopping, banking, learning, librarying, working from home, consulting, conferencing etc. In order to bring down communication costs, the regulator, Singapore Telecom Authority is ending the monopoly and opening up telecoms for competition. Prices have already been dropped by 10% to 12.5% to several destinations. Call-back operators are not allowed to aggressively advertise but personal canvassing is ignored - by telephone, mail, FAX and in person. Internet service providers are coming up in competition with Singapore Telecom. V-SAT provision by private companies is being allowed.

In order to promote racial understanding and reduce aloofness, government does not allow racially separated housing.

Every housing scheme allots homes in a random fashion ensuring that all housing is mixed in proportion to the racial composition. This enables cultural uplift of all to the same levels and styles of living.

Cleanliness is superb - nothing is allowed to be thrown on the streets. Speeding and honking of vehicles is not allowed. In order to discourage auto-pollution and traffic congestion, taxis collect extra fare for entry into the business district; to discourage personal automobile use and encourage public transport. Vehicles are charged life-time very high tax which is more if they are to ply in the business district.

One very distressing and disturbing thing I noticed, while walking about Little India around Serangoon street is the human sea of Bangladeshis walking about and congregating. When I came out of Mustafa/Kalyana-Sundaram stores where visitors shop in droves, I could not believe my eyes. Thousands of Bangladeshis and a few hundred Sri Lankan Tamils were standing and chatting in groups. It was difficult to wend one's way through that crowd for hundreds of meters. Bangladesh, we know, has one of the most furiously proliferating population in the world and the country has absolutely no natural resources and is, perhaps, having the highest population density. They

are spilling over, actually infiltrating into India across all the bordering states. We are painfully and helplessly aware of this population aggression or inundation. The more venturesome of them are going to places like Singapore, of late where low skilled labour is in demand for construction work. Earlier in 1990-91, when I was living in Yemen, I was amazed that all scavenging/conservancy workers were Bangladeshis. Now Singapore, the Little India quarter there, is getting filled up with Bangladesh migrants. No only India but other South-East Asian countries (eg. Singapore, Thailand, Malaysia) requiring low skills labour have to be wary about such a large number of alien workers who will ultimately have no place to return to home countries.

Excellence and higher productivity are cultivated and promoted. The Singapore Airlines is being judged as the best airline in the world for years on end. Education and child care are national obsession. Law enforcement is strict and justice is swift; punishments are severe and no exceptions are made. For example, not even the appeals of the US President exempted an American youth from imprisonment and whipping for vandalising a car. The uproar of the Philippine nation against the death sentence for a

Philippine maid involved in murder, did not prevent Singapore from hanging the guilty. The tiny nation fears no mighty nation and no person, irrespective of birth or position is above law. That is why crime is the least and is declining.

Singapore Telecoms reach out to capture business anywhere in the world. It is just like Israel - small nations playing on the world stage totally because of individual intelligence, enterprise and daring. As the domestic telephone business reaches a plateau (every home has a phone and is getting a PC too), Singapore Telecom is acquiring equity in foreign telecom companies. It participated in a global bid for acquiring a controlling interest in the Belgian Telecom company - Belgacom which was hived off from the government, privatised and sold to whosoever bid the highest purchase price. Singapore Telecoms won the bid as part of an international consortium. It came to India too, but the Indian partners did not appear to Singapore Telecoms as an enlightened business and so it is not enthusiastic.

Recently, Malaysian politicians, influenced by the impressive gains of Singapore, called for yet one more attempt at unification of the two countries. Singapore cannot forget that it improved its per capita income

six times more than Malaya in the same period and that it is due to non-racial, non-privilege promoting social and economic philosophy. Singaporeans are outraged by the call for re-unification with Malaysia. They rejected it out of hand and are prepared to go to the ramparts, to defend their country from the covetous and forceful overtures of a five-times more populous neighbour. India has lessons. Promotion and preservation of distribution of wealth have penalties as the contrast between Malaysia and Singapore shows. *What is productive of enduring good is creation of capability in individuals and families based on education, culture and harmony, not jealousy.* Unfortunately, we seem to be regressing as in the name of "social justice" we are splintering our society into castes and extending caste-based reservations into religious communities like Muslims and Christians, who claimed that they don't have castes. While Singapore promoted literacy and high educational standards among all, we are promoting illiteracy and poor standards by pandering to the demands of block-voting religious and caste groups. Resourceless and small Singapore is attaining wealth and culture by brain-power. We should learn.

□□□

Andaal's 'Tiruppavai'-3

Kum. Shobha Ramaswamy

13.

*Singing the fame
Of the One who tore open
The mouth of the bird-demon,
Who weeded out
The wicked Ravana,
All the girls have reached
The sacred enclosure.
Thursday sleeps as Friday arises
And the birdsong has begun.
O flower-eyed one!
Bathe you not in the fresh cold
water
But lie you still in bed, damsel?
On this auspicious day,
Leave your secret rejoicing,
And join us,
O my Maidens!*

14.

*In your backyard pond
The rose-hued flowers smile open
And the lilies fold close;
The austere monks
In their brick-dust-red robes
Move towards their sacred temple
To sound the conches.
You, who promised to wake us up,
Young maiden, unabashed,*



*Glib-tongued one!
Get up-!
He who bears discus and conch
In His majestic arms,
The Lotus-eyed one,
Sing unto Him,
O my Maidens!*

15.

*"Hey there, young bird, sleep you
still?"
"Shout not harshly, girls, I'll be
there this instant."
"Firm indeed are your phrases,
We know them of old!"
"The firm ones are you!"
But so be it, I argue not
"Come hither swiftly,
What delays you alone?"*

"Has everyone arrived?"
 "Yes, come and count yourself.
 Let us sing of Him
 Who slew the mighty
 And overthrew the wicked,
 Of the valiant one"
 The Enchanter,
 O my Maidens!

16.

Sentinel at the temple-gates
 Of our Lord Nandagopa!
 Guardian of the garlanded arch
 Over which the pennant flies!
 Unlock the belled doors!
 To us the cowherd girls
 The mystic, sapphired-hued One
 Yesterday had given his word.
 Pure, we have come
 To sing Him awake.
 Mouth not words of refusal, now,
 we beg,
 But swing open
 Those two doors
 In friendship embraced,
 O my Maidens!

17.

Shelter, water, sustenance,
 Doer of right,
 My Lord Nandagopala, arise!
 Flame of the cowherds,
 Light of their clan,
 My Lady Yasoda - awake!
 He who pierced the sky
 And measured this world,
 Our own King - awake and rise!
 Dear Baladeva of the golden
 thongs,
 Are you and your young brother

Asleep still?
 O my maidens!

18.

Daughter-in-law of the fearless
 Nandagopa,
 Strong as an elephant enraged,
 O Nappinnai, of the sweet-scented
 hair,
 Open your doors!
 The fowls all around call
 And on the flower creeper
 The koels many times have cooed.
 Shapely-fingered one!
 As we sing your husband's name,
 With bangles tinkling
 Round your lotus wrists,
 Come and open your gates
 And grant us happiness,
 O my Maidens!

19.

With long-stemmed lamps alight
 Around the ivory-legged bed,
 On the soft mattress
 You lie clasping
 Nappinai of the flower-bedecked
 hair
 In Your broad shoulder's embrace!
 Do pronounce a word!
 She of the koel-lined eyes!
 Never will you chase away His
 sleep,
 Nor for an instant
 Bear His parting!
 In truth, it become not your Self,
 O my Maidens!

(To be continued)

Guru-Shishya Parampara Festival

R. K. Das

The Guru or the teacher occupies an important place in the Indian cultural tradition. Indians identify the guru with Brahma, Vishnu and Shiva, the Trinity of Gods. In the days of yore, there were **gurukuls** where students learnt the Veda. They learnt even as they served the Guru.

Gurukuls have gone out of vogue in the formal career-oriented system of education. But they survive in some form in the teaching of classical music.

The Pancham Nishad Creatives Limited (PNCL) of Mumbai took the initiative to provide a platform to young **ustads** who learnt music from their gurus for decades. The idea behind the 'Guru-Shishya' Parampara initiative was to give the recognition that is due to these youngsters.

The PNCL organised a four-day musical event at the Nehru Centre, Mumbai, from November 4 to 7, 1996. Four prominent gurus of the musical scenario of India and their

most promising disciples were featured in the programme. Archana Joglekar, popular dancer and actress, interviewed both the guru and his shishya before the audience.

Kathak dancer (Padmavibhushan) Pandit Birju Maharaj introduced his disciple Shashwati Sen who had been trained by him for 25 years. The abhinaya of the danseuse as Radha was



Shashwati Sen



Birju Maharaj

superb. Birju Maharaj himself sang the thumri for her and conducted

the dance recital. She performed and depicted uthaan, paran, aamad, tandav and lasya. She recited some 'bols', simulated bouncing of balls, two friends coming close to each other, running of a hen, leaping of a deer and the patterns of ripples and waves of the sea. She showed her expertise in nritta by dancing in a complicated tala of $11\frac{1}{2}$ matra called 'Vishama Rudra Tala'. Her footwork, tatkar, chakkars and artistic poses were very impressive.

Pandit C. R. Vyas, who took the stage after the Kathak dance, explained the significance of Taaleem, Riyaz and Mizaaz in music. He performed Raga Bihag



Birju Maharaj lighting the inaugural lamp



Pandit C.R. Vyas



Ratan Sharma



Sanjeev Chimalgi

and Jog, following the Gwalior and Agra tradition of Khayal singing.

The concert of the second day commenced with the Khayal recital of Sanjeev Chimalgi, a disciple of Pandit C. R. Vyas. He rendered raga Puriya and Hamir. His control over voice, taan and laikari is admirable. His *ragavistar* showed that he received the taaleem of bandish-oriented singing.

The vocal recital was followed by the Kathak dance of Birju Maharaj. He gracefully portrayed the sentiments of Dohas which described the dalliance of Radha and Krishna. He performed Aamad called *hastakadali*, *gamak-aamad*, *tikaai* of *tisrajati*.

Pandit Birju Maharaj sang a highly ornate thumri composed by his ancestor Maharaj Bindadin. He executed many kinds of 'Bhaao-batanaa' in the composition 'Chhedo na nanda ke sunahun chhail mohe'. His recitation and performance of mahaavat ki chaal, Mayurkigati, a pair of active and passive friends, and the fighting of a snake and a mongoose were delightful. He concluded his programme with a **bhavanritya** of the bhajan, 'Aise Raam hai dukh harana'.

On the third evening, Ratan Mohan Sharma, a nephew and disciple of Pandit Jasraj, rendered Khayals in raga Yaman. His recital in higher octave and varieties of

taans were impressive. He sang a composition of Amir Khusrau, to whom is attributed the raga, Yaman, which combines Persian melody nairez with the Indian melody Kalyan (Or Hindol).

Ratan's performance was followed by tabla solo by Ustad Allarakha, who performed in tintal with the assistance of his son, Fazal Qureshi.

On the concluding day, Yogesh Shamsi, disciple of Ustad Allarakha, rendered an excellent tabla recital in tal roopak in which the alit,

anaghat, tripalli, rela, gat and tukda were of a high class. Listeners enjoyed his beautiful and perfect tone of tabla. The nikas or clarity of bol was admirable.

The grand finale was the recital of Raga Shudh Kalyan of Pandit Jasraj who skilfully rendered it in all the three octaves. His singing embellishments and taans were full of force, vigour and finesse. The most attractive piece was the bhajan of Paramanand Das set in Marubihag.

□□□

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Bhavan's NEWS

Central Bhavan, Mumbai

Manu Desai Memorial Lecture

Shri Sudarshan Dheer, an eminent graphic artist, delivered the Second Manu Desai Memorial Lecture on 'Visual Communication through Graphic Design' on October 19, 1996, at the Central Bhavan Mumbai.

He also showed about 80 slides from Manu Desai's works to emphasize that the modern artist should turn to the ancient symbols and motifs for effective communication and innovation.

Manu Desai's book "To the roots



**Shri Sudarshan Dheer
delivering the Manu Desai
Memorial Lecture**

— a designer's journey" (published by the Perennial Press, Mumbai) was also released by Shri Sudarshan Dheer.

Shri R. V. Pandit, the publisher, narrated how the manuscript of the late Manu Desai was edited and up-dated.

Prof. S. A. Upadhyaya of the Bharatiya Vidya Bhavan welcomed the guests and introduced Manu Desai's book.

Dr. B. S. Ramakrishna Rao of the Bhavan proposed a vote of thanks.

Talk on 'Daily Rituals'

Prof. S. A. Upadhyaya, Director of the Post Graduate and Research Dept. of the Bharatiya Vidya Bhavan, Mumbai, gave a talk on 'Daily Rituals' on Nov. 6, 1996, at the Lions Club of Mumbai Link City, Chembur.

Lion Suman Agrawal presided.

Lion Khanna proposed a vote of thanks.

★ ★ ★

Calicut Kendra

Talk on Education

"The spiritual values of education should not be neglected even when training students for careers in our increasingly materialistic world", said Brahmachari Ashish Chaitanya of

the Chinmaya Mission in his talk on "Goal of Education" at Bhavan's Calicut Kendra school on Oct 8, 1996. The function was well attended.

Brahmachari Prabudha Chaitanya of the Chinmaya Mission was also present on the occasion.

Shri V. K. Eradi, Chairman of the Kendra, presided over the function.

Shri T. M. P. Nedungadi, Director, College of Communication & Management, proposed a vote of thanks.

★ ★ ★

Thrissur Kendra

Gita Recitation Competition

The Inter-school Gita Recitation Competition being conducted every year by the Thrissur Kendra of the Bhavan was inaugurated this year on Janmashtami Day, Sept 4, 1996, by Bhavan's President, Shri C. Subramaniam.

Swami Mridananda, President of Ramakrishna Math, Thrissur, said that children as well as their parents should imbibe the teachings of the Gita.

Shri S. Ramakrishnan, Bhavan's Executive Secretary, referred to the influence of the Gita on Gandhi.

Shri P. Chithran Namboodiripad, Vice-chairman of the Thrissur Kendra, welcomed the gathering.



Shri C. Subramaniam inaugurating the Inter-School Gita Recitation Competition. Swami Mridananda and Shri S. Ramakrishnan are to his right and left.



Brahmachari Ashish Chaitanya addressing the gathering. To his left are Shri V.K. Eradi, Brahmachari Prabudha Chaitanya and Smt. Malathy Devadas (Head Mistress).

The competition was conducted in five groups. Nearly 150 students participated in the competition. Prizes by way of cash and books were distributed. Certificates were issued to all the participants.

Sarva Dharma Maitri Complex

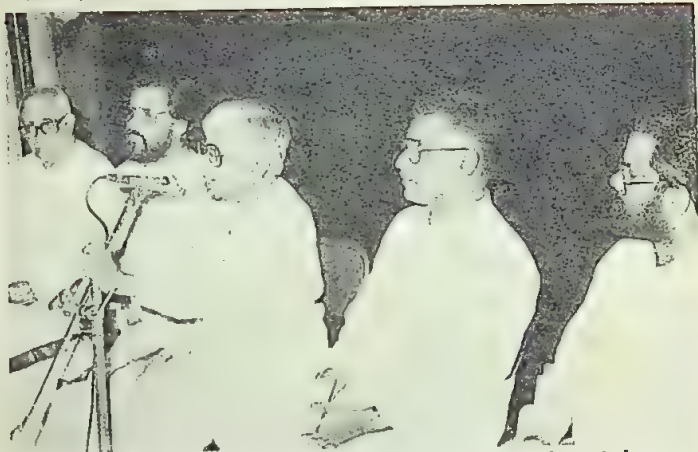
Sangeetha Acharya Shri K. J. Yesudas gave a devotional music recital at the Regional Theatre, Thrissur, on Sept 4, 1996, in

connection with the launching of the Fund Raising Campaign of Bharatiya Vidya Bhavan for the Bhavan's 'Swami Vivekananda Sarva Dharma Maitri Complex'.

Shri C. Subramaniam, President, Bharatiya Vidya Bhavan, who inaugurated the meeting that preceded the recital, said that the proposed complex would be the centre of all cultural activities of the town. He presented a 'Ponnada' (Angavastra) to Shri



Kum. Anjana reciting a sloka from 'Narayaneeyam'. Also seen are: (L to R) S/Shri S. Ramakrishnan, K.J. Yesudas, C. Subramaniam, Therambil Ramakrishnan, and Rajeev Sadanandan



Shri C. Subramaniam speaking at the function. To his right are: Shri K.J. Yesudas and S. Ramakrishnan and to the left, Shri Therambil Ramakrishnan, M.L.A. and Shri Rajeev Sadanandan, IAS, Chairman Bhavan's Thrissur Kendra.



Shri C. Subramaniam presenting a 'Ponnada' (Silk Shawl) to Shri K.J. Yesudas. Seen behind him is Shri S. Ramakrishnan.

Yesudas and the other members of his troupe.

Shri S. Ramakrishnan, Executive Secretary and Director General, Bharatiya Vidya Bhavan, Mumbai, thanked Shri Yesudas for his kind gesture and recalled that, earlier too, Shri Yesudas had associated himself with the Bhavan in raising funds for the Thrissur Kendra.

Shri Ramakrishnan announced that Shri Nanalal D. Chokshi, eminent lawyer of Baroda and Bhavan's friend, had agreed to donate a marble statue of Swami Vivekananda costing about Rs. 3,00,000/- for installation at the complex. He also said other donations should be forthcoming- U.S. Dollars 3,000 already received unsolicited from Sri Chinmoy, renowned spiritual leader now residing in the United States.

Shri K. Krishnan, Principal, Bharatiya Vidya Bhavan, Thrissur Kendra, welcomed the gathering.

Navaratri Celebrations

The Thrissur Kendra of the Bhavan celebrated Navaratri with due solemnity and devotion.

Durgashtami, Mahanavami and



Kum. Anjana Balachandran performing 'Mohiniattam'

Vijaya Dashami were observed enthusiastically by children with Bhajan, music and dance. Traditional 'Bommakolu' was beautifully displayed at Bhavan's Bala Mandir.

Km. Anjana Balachandran gave a 'Mohiniattam' recital.

Classes in 'Jyothisham'

Bhavan's Thrissur Kendra started 'Jyothisham' classes from the Vijaya Dasami Day, Oct 21, 1996.

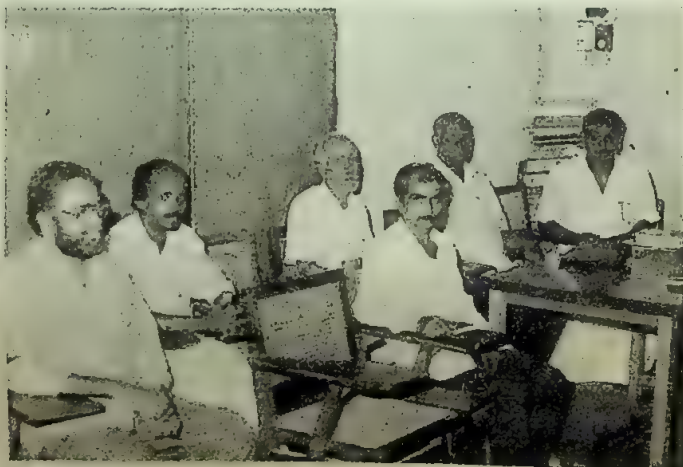
Eight students joined on the opening day itself.

Classes are held between 4 and 6 p.m. free of charge on Sundays. The classes are open to all.

Dr. Vijayan Kuttikkat is conducting the classes.

Jambunathan's Services to Vedic Learning Recalled

Glowing tributes to the late M. R. Jambunathan, who had done yeoman service in the cause of the Vedas, were paid at an impressive function in Madras on August 23, 1996 to commemorate his birth centenary. The celebration coincided with the fourth All India Vedic Sammelan being organised every year by the Trust.



Jyotisham class at Thrissur



Shri U. Ve Agnihothram Ramanuja Thathachariar delivering the first M.R. Jambunathan Endowment lecture. Seated to his left are: Dr. S. Janaki, Director of Kuppuswami Research Institute (Sanskrit College) Madras, Shri S.Jagannathan, former Governor, R.B.I., Shri S. Ramanathan Vedic Pandit and Ex. MLA Tamilnadu and Shri T.N. Anantharam Iyer, former Executive Director RBI and son-in-law of late Jambunathan.



A view of Krishna Yajur Veda Parayanam.



M.R. Jambunathan

Organised by the Madras-based Yogakshema Trust, a voluntary organisation engaged in the propagation of Vedas, the function was attended by over 300 Vedic scholars, pundits, research fellows and a large audience of commoners. Dr. S. S. Janaki, former Director of the Kuppuswami Sastri Research Institute, presided.

Shri T. N. Anantharam Iyer, former Executive Director of Reserve Bank of India, and son-in-law of the late Jambunathan, welcomed the guests and gave a brief account of the life of Jambunathan.

The former Governor of Reserve Bank of India, Shri S. Jagannathan, released the reprint of **Veda Chandrika**, a Tamil primer on the Vedas authored by Jambunathan.

In commemoration of the Centenary Celebrations, the Trust, in co-operation with the family of Jambunathan, instituted an endowment in honour of Jambunathan.

Shri Jambunathan had translated all the four Vedas into Tamil. Besides, he had written, on the Upanishads, the Brahmana's, Yoga etc. The first endowment lecture was delivered by Shri Agnihothram Ramanuja Thathachariar, well known Vedic scholar. The subject of the lecture was "Relevance of Vedas and Upanishads in the Modern World". The full text of the lecture will be published in the Bhavan's Journal - special World Sanskrit Conference number of 31st December, 1996.

Shri Thathachariar, Shri Jagannathan and Smt Janaki, all recalled the work of Jambunathan in the cause of the Vedas.

Shri Thathachariar, recalling his association with Jambunathan, said the latter could be compared to Swami Dayanand Saraswati in his

efforts to propagate the teachings of the Vedas.

The function, which started with a hymn sung by an eight-year boy, ended with an assurance by the Trustees that every year the Trust would organise a similar function in memory of Jambunathan.

Fourth All India Vedic Sammelan

The Trust organises every year a Vedic Sammelan bringing together from all over India Vedic pundits, scholars, research fellows and academics to discuss under the

generic theme "Vedas Towards 21st Century". The fourth Sammelan coincided with the birth centenary of late M. R. Jambunathan.

The Sammelan was inaugurated by Justice M. Karpakavinayakam of the Madras High Court.

The highlights of the three-day Sammelan were:

- a. Recitation of all the four Vedas and some sub-branches under one roof by hundreds of pundits belonging to all sampradhayas for three days.
- b. Vedic procession, both in the morning and evening to arouse general public involvement.



An aerial view of Vedic procession passing through the main streets of Triplicane, Madras where the Sammelan was held. Rig, Shukla Yajur, Krishna Yajur, Samaveda, Jaimini Sakha, Atharvana Vedaviths are seen in the procession.

- c. Practical demonstration of one **Yajna/ishti** for the knowledge and benefit of modern generation. This year **mithravindheshthi** was performed.
- d. **Anandhanam** (Feeding)
- e. Publication of a souvenir containing articles/papers written by the experts.

The Trust runs a Veda Pathasala in Madras city, conducts free Sanskrit classes, Hindi classes, moral classes, Divya Prabhandha classes, besides patronising a primary English school where the focus is both on traditional methods of teaching (emphasising on moral aspects) and modern methods. Excepting the school activity all other courses are rendered free of cost. The Trust expenses are met by raising donations, contributions, advertisements from individuals and corporate bodies.

Donations to the Trust are exempted under 80 G of the I. T. Act.

Farewell to Chennai Kendra Asst. Registrar

Shri C. R. Seshanarayanan, Asst. Registrar of Bharatiya Vidya Bhavan, Chennai Kendra, retired from the

service of the Bhavan on Sept. 19, 1996. Shri Seshanarayanan joined the Madras Kendra on July 1, 1985. Before this he served the Bhavan's Gandhi Vidyashram for about two years. Shri Seshanarayanan was a loyal, willing and conscientious worker.

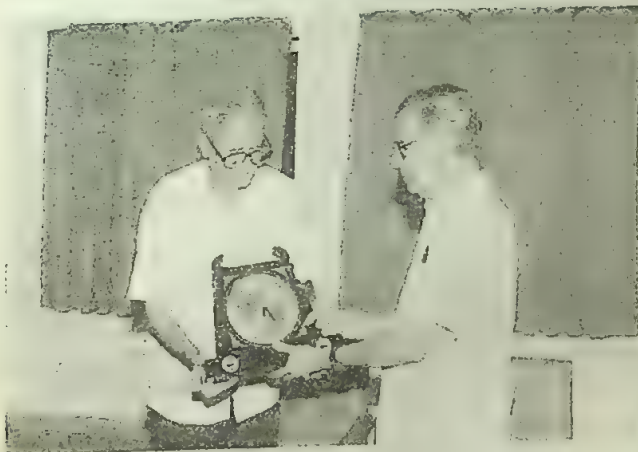
A farewell party was organised at the Kendra on Sept. 23, 1996. Shri T. K. Parameswaran, Director of the Kendra, Prof. Srinivasan, Director of Bhavan's Rajaji College of Communication & Management, and Shri T. R. Kamath, Asst. Registrar, spoke on the occasion, touching on the sterling qualities of Shri Seshanarayanan.

As a token of regard and esteem, a memento was presented to Shri Seshanarayanan. Shri S. P. Natarajan, oldest employee of the Kendra, garlanded Shri Seshanarayanan.

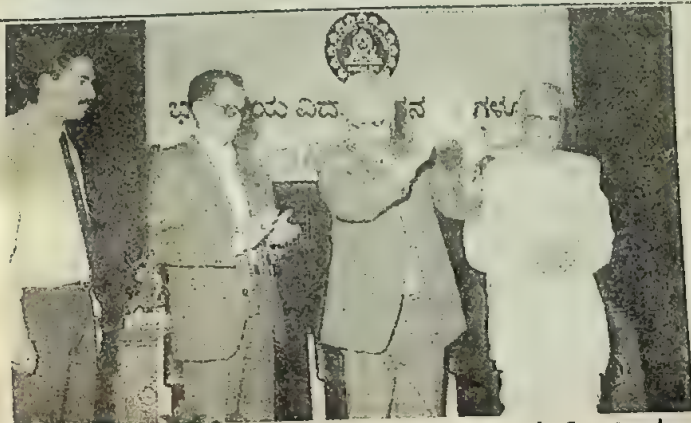
Bangalore Kendra

Bhavan's Gandhi Centre : Publications Released

Two publications, 'Subhashita Samputa', a compendium of wise sayings in Sanskrit with English translation and 'Gandhivani'; Kannada translation of 'Quotable Quotes' were released by Justice



Shri T.K. Parameswaran, Director of Bhavan's Chennai Kendra, presenting a memento to Shri C.R. Seshanarayanan



Shri R.P. Sethi Chief Justice of the Karnataka High Court releasing 'Subhashita Samputa'.

Shri R. P. Sethi, Chief Justice of the Karnataka High Court, on Sept 2, 1996, at an impressive function at Bhavan's Gandhi Centre of Science and Human Values in Bangalore.

Speaking on the occasion, Justice Shri Sethi said that the Gandhi Centre of Science and Human Values, a constituent unit of Bharatiya Vidya Bhavan, was committed to working for and achieving a thrust towards the youth-mind about Gandhian philosophy of life and various issues of contemporary relevance.

The Centre had succeeded in promoting the integration of science and spiritual values by creating an appropriate environment for the development of attitudes, perceptions and ways of life by undertaking research on the nature, significance and ramification in the developing field of science. The knowledge acquired by scientific work and research was being attempted to be used for the welfare of mankind.

Kumaravyasa Bharata Cassettes Released

The second part of "*Sabhaparva*" of Kumaravyasa

Bharata consisting of 19 cassettes was released recently under the Kumaravyasa Cassette Project, jointly sponsored by the Bhavan and HMT (watches) Limited, at Gadag, the birthplace of the great poet Naranappa, who authored the mighty epic *Karnataka Bharata Katha Manjari*. The cassettes were released by Shri M. P. Prakash, Minister who spoke about the lasting human values portrayed by Kumaravyasa and their contemporary relevance.

Later, Justice Shri E. S. Venkataramaiah, former Chief Justice of India and Chairman of Bhavan's Bangalore Kendra, in his address as the Chief Guest, derived an equation wherein he brought out the aspects of Righteousness, Politics, Culture, Society and Human Values interlinked with the classic Mahabharata.

Shri H. K. Patil, Opposition Leader, Karnataka Legislative Council, who presided over the function, spoke about the innate strength of Gadag which produced the all - time great poet, Kumaravyasa.

In his interesting speech Shri D. R. Patil listed the famous people



Hon. Minister of Karnataka Shri M.P. Prakash releasing Sabha Parva Cassettes.



Kumaravyasa Bharata's palm leaf manuscripts being shown to the dignitaries



Shri Mathoor Krishnamurti and Shri H.R. Keshava Murthy seen near the place of Kumaravyasa's birth place

of eminence North Karnataka had produced.

Shri N. Ramanuja, Director of H.M.T. and Shri Mathoor

Krishnamurti, Executive Director of the Bhavan's Bangalore Kendra, spoke on various aspects of our culture and Mahabharata.

Edited by S. Ramakrishnan, Printed & Published by him for the Bharatiya Vidya Bhavan, Munshi Sadan, Mumbai - 400 007, at Siddhi Printers, Mumbai - 400 004. Mg. Ed. J.H. Dave, Associate Editors : K. Subbarayan and V. Sivaramakrishnan. Phone : 3631261 / 3633462

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